

# A SERMON

Preached at

St. Sepulchre's Church;

APRIL the 5<sup>th</sup>, 1733.

The first Thursday after Easter-Week;

BEING THE

Time of the YEARLY MEETING of  
the CHILDREN Educated in the CHARITY-  
SCHOOLS, in and about the Cities of *London*  
and *Westminster*.

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By the Right Reverend Father in God,  
ROBERT, Lord Bishop of Peterborough.

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*Publish'd at the Request of the Gentlemen concerned  
in the said CHARITY.*

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To which is annexed

An ACCOUNT of the Origin and Designs of  
the Society for Promoting Christian Knowledge,  
never before Published.

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L O N D O N,

Printed by JOSEPH DOWNING, in Bartholomew-  
Close, near West-Smithfield, 1733.

# A SERMON

Preached at  
St. Sepulchre's Church;

April the 2<sup>d</sup>, 1733.

The Fifth Sunday after Easter Wednesday;

BRING THE

Time of the MAY MEETING of  
the CHILDREN EDUCATION in the CHURCH-  
SCHOOLS in aid of the CHURCH OF  
OUR LADY WALSINGHAM.

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By the Right Reverend Bishop of Peterborough.  
Right Reverend Bishop of Peterborough.

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Promulgated in the Reign of the Queen  
in the Year CHURCH.

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To which is annexed  
An Account of the Origin and Progress of  
the Present New-born Christian Religion  
never before published.

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Printed by JONES & DOWNTON in London  
Copy right May 25<sup>th</sup> 1733.



**ECCLESIASTES X. 18.**

*By much Slothfulness the Building decayeth: and through Idleness of the Hands the House droppeth thorough.*

**O**D, in his infinite Love and Compassion to Mankind, has made use of manifold and various Methods to instruct and admonish them of their Duty. A principal One among the rest, is taking Parables, Similitudes, and Comparisons from Things earthly and humane, and by Means of those, leading us to Religion, and to the Contemplation and Practice of Things spiritual and heavenly. It is remarkable that our Blessed Lord and Saviour had frequent Recourse to this way of Teaching. Thus in Opposition to what the Scribes <sup>(a)</sup>

**A 2 and**

<sup>(a)</sup> See Mat. xii. from ver. 22, to 27. Mark iii. from ver. 22, to 27.

and Pharisees said concerning Christ's dispossessing a Man of a Devil, he informs them, that what they alledged to diminish the Credit of this Miracle must be very absurd; because to all unprejudic'd Persons of common Sense, and tolerable Experience, it is sufficiently known, that every Kingdom divided against itself is brought to Desolation, and that every City or House divided against it self, cannot subsist for any long Space of Time. This is common to all Governments, whether private or publick. And the same Causes will have the same Effects in the Kingdom of Darkness, if we can suppose, as these Objectors did, that the Devil would act in Opposition to his own Instruments of Unrighteousness. Very justly therefore did our Blessed Lord and Master expostulate with his Adversaries thus, —— *If Satan cast out Satan, he is divided against himself, how shall then his Kingdom stand?* Here is an Appeal made to the common Sense and Experience of Mankind, in Things relating to this World; upon which he leaves People to determine, whether upon the Foot of Reason or Judgment, it can be imagined, that Satan would assist him, whose professed Design it was to destroy the Works of Darkness; or how they could think it possible, that a Spirit of such

Craft

Craft and Subtilty, would give into Measures so destructive of his own settled, as well as beloved Scheme of ruining Mankind ; or, in other Words, that he should join Forces with the Enemy, and fight against himself, to the Subversion of his own Kingdom. This is inconceivable in common Sense, and impossible in Practice, unless among such who are thoroughly infatuated, and have lost not only the Light of their Understanding, but likewise all Regard for their own Interest and Safety. The Case being thus, it plainly follows, that this Miracle of Dispossession being contrary to diabolical Craft, and superior to humane Power, it must therefore be wrought by the Spirit of God ; from whence the People then present, and all those who have heard of it since, might learn this wholesome and comfortable Lesson, — That Jesus was He whom God had appointed to be a *Light to lighten the Gentiles, and to be the Glory of his People Israel.* And that this is indeed the Christ, the Saviour of the World.

Luke ii.  
32.

John iv.  
42.

IN another Instance our Saviour instructs his Disciples and Followers, how they ought to behave themselves towards others, in case they should in any way, or in any manner offend them. To do this the more effectually, and to recommend it to the Generality of

Man-

Mankind, with the greater Advantage, he draws a Similitude from a King who took an Account of his Servants, who, upon Examination, and the Relation of his faithful Dependents, found that a certain Person, to whom, upon his earnest Sollicitation, a great Sum had been remitted, had used a Fellow-Servant in a Manner most barbarous for a Debt, comparatively speaking, trifling and insignificant. This is set forth at large to us in the Gospel of St. Matthew (a), the Result of which is this, that *God will not forgive us our Trespasses, unless we forgive the Trespasses of our Brethren against us*: or in Words a little varied, hence it is manifest, that the Doctrine of the Gospel is this, *That no one can expect Pardon from God, unless he forgives the Offences of his Brethren*. And a very rational Doctrine it is, as are all the other Doctrines, whether practical or speculative, which we meet with in the Christian Revelation. It is founded upon common Equity, Justice, and sound Reason; and therefore a plain and express Rule is laid down in the Gospel, which cannot but be approved by every unprejudiced Thinker, which is this:

Mat. vi.  
14, 15.

*If ye forgive Men their Trespasses, your heavenly Father will also forgive you: but if ye*

(a) Mat. xviii. from ver. 23, to the End of the Chapter.

ye forgive not Men their Trespasses, neither will your Father forgive your Trespasses. For what can be more just and equitable, than that Men should have the same Treatment from their Creator, which their Fellow-Creatures have met with from them ; or what can Men expect, but that (a) with what Measure they mete, it should be measured to them again ? What has now been said, is very well illustrated by the Son of Sirach : *He that revengeth, shall find Vengeance from the Lord, and he will surely keep his Sins in Remembrance. Forgive thy Neighbour the Hurt he hath done unto thee ; so shall thy Sins be forgiven thee when thou prayest. One Man retaineth Anger against another, and doth he seek Pardon from the Lord ? He sheweth no Mercy to a Man which is like himself, and doth he ask Forgiveness of his own Sins ? If he that is but Flesh nourish Hatred, who will expiate, or make Propitiation for his Sins ?*

IN

(a) בָּמֶרֶת שָׁאָרֶת מִזְרָחָת מִזְרָחָת, i. e. *Qua Mensura metitur homo, eadem merientur ei.* This was an antient and common Proverb among the Hebrews, and it is as reasonable as it is common ; for which Cause, I believe, we may meet with it in some Form or other, in all Languages whatsoever. The *Jerusalem Targum* on Gen. xxxviii. 26. has it in three different Ways, as may be seen there. And we meet with it thrice in the Gospels, viz. Mat. vii. 2. Mark iv. 24. Luke vi. 38.

IN the next Place, the Parable of the Fig-tree, which we meet with in St. Luke's Gospel, was designed to teach us what we are to expect from the Hands of God, if we make not a right Improvement of the Graces and Abilities which he has graciously bestowed upon us, and do not bring forth the Fruits of good living, to the Glory of his Name, to the Edification of our Brethren, and to the Salvation of our own Souls.

THE usual Practice in the Case before us is, to root up, or cut down all such Trees as, after sufficient Pains and Trial, prove barren and unfruitful; which suck the kindly Juices of the Earth to no manner of purpose, and, very likely, poison the Ground about them, with the Malignity of their Shade and Canker. And a most reasonable Practice it is, that such Trees should be remov'd to make way for others, which will bring forth their Fruit in due Season, and so reward the Care and Industry of the Planter, and afford Pleasure and Refreshment to others. Much in the same Manner shall we be dealt with, if instead of improving the Gifts and Graces of God, we become barren and unfruitful in the Works of Righteousness, and much more, as the Case generally is, if we abound in the Fruits of Unrighteousness, and become offensive

five

five to God, and noxious to our Brethren. When Things come to this pass, then it is full Time to expect Excision from God ; but he spares when we deserve Punishment, and in his Wrath thinks upon Mercy. The Compassion of his own Nature, and the Intercession of his Son, (correspondent here to the Intercession of the Gardener) prevail with him to delay the Execution of Judgment, to allow us longer Time, and to grant us some further Advantages and Opportunities to amend our Lives, and to become profitable to our selves, and our Fellow-Creatures. If after the Suspension of Justice, and after all later, as well as former Mercies and Indulgencies, we grow no better, but become worse and worse ; then miserable, exceedingly miserable, will our Condition be ; and just will be the Infliction of those Punishments which God has denounced against obstinate and impenitent Sinners. *Shall not the Judge of all the Earth do right?* Shall not he, agreeably to his essential Holiness, to the Nature of his Creatures, and to his own Establishments, abhor those who are evil, and love those who are good ; and consequently in Justice punish the former, and reward the latter ? This, I think, is so clear and reasonable in itself, that it wants no further Enlargement

to perswade Men of the Truth and Equity of it.

IN short, all the Parables of our Saviour, respecting the moral Behaviour of Man, are of this plain and useful Nature, serving to teach Mankind the Things which pertain to their everlasting Welfare, in a Method most easy and most familiar. Even those Parables which respected the Mysteries of his Kingdom, those Parables which many, having Eyes, could not see, and, having Hearts, could not understand, are, by our Saviour's Explications added to them, become extreamly intelligible and instructive; and therefore (a) the Jews, very falsely and injuriously, accuse the Gospel of Obscurity, on account of its Parables.

IN the Old Testament, likewise, we meet with spiritual Instructions, taken from Things which present themselves almost every Day to humane View and Observation; and the Prophets themselves have made use of Signs and Emblems, not only for this purpose, but likewise to pre-signify and figure out to the Jews and others, what would befall them in Time to come, and what the State of the Church would be in future Generations. This was so common a way of Instruction in

(a) *Vid. Rabbi Joseph. Albo, in Lib. Ikkarim.*

in all *Eastern* Countries particularly, that we can by no means wonder, if we meet with it so frequently in the Scriptures, where the good Providence of God has taken the nicest Care to lay before Mankind, in the most easy manner, what would be of daily use to them in their moral and religious Capacities. Of this Complexion is the Doctrine of *Solomon* contained in the Words of my Text, the Drift of which, is to teach us, that as a House or Building will decay, and fall to Ruin, if People neglect the Care and Reparation of it; so the Minds of Men will become weak and infirm, and be subject to Destruction, if they are not constantly supported with wholesome Instructions, and upheld with fresh Supplies of Grace and Strength. That this is the Design of the Preacher, is exceedingly manifest from this Book itself, the whole Scope of which is to turn their Hearts from the Follies and Vanities of the present World, and to lead them to the Fear of God, and the Observation of all his Commandments.

In treating on these Words, I shall not, and, I think, I need not, confine them wholly and only to the Decay and Dilapidation of Buildings; I may justly carry the Parable back to their first Beginning, and so take

within my Compass, the Instruction of Youth, which, by way of Allusion and Comparison, very well answers to the Foundation and Erection of Houses. From this Scope and Enlargement given to my Text, this Doctrine naturally arises from the whole : —

*That the Want of a good and sound Education, and a Neglect to retain and improve what was gained by such Education, are very destructive of the Welfare and Happiness of Mankind.*

To shew that this will be the Case, let us first consider Men from their Childhood, and see what Sort of Creatures they would be, if left to themselves, without Education. We all very well know, how ignorant Children generally are for some Course of Time, and that there is a very slender Appearance of any Thing in them, except the Senses they have in common with Brutes, and the natural Desires of appeasing their Hunger, and quenching Thirst. Let us suppose (a) a Number of those grown up, in some remote Corner of the World, without the Benefit of Instruction to enlighten their Minds, and form

(a) There is a very lively Description of such a Set of People in *Horace*, Satyr III. ver. 99, &c. And in *Lucretius*, Lib. V. ver. 935, &c. See likewise *Diodorus Siculus*, Lib. I. cap. 8.

their Manners, we may easily imagine what a poor, useless, and corrupt Part of Mankind they would be, when arrived at Maturity: they would indeed be more expert and able to provide the Necessaries of Life, to fence themselves from Colds and Heats, from Storms and Tempests, and to oppose or avoid the Attacks and Onsets of wild and ravenous Beasts; they would propagate their own Species, by incestuous and unwarrantable Commixtures, which would give Rise to various Strifes and Quarrels, that would end in the Downfall of (a) Numbers of Men of inferior Strength, and Nature would teach them, as it does Brutes, to take, at least, some Care of their Offspring, till they were able to shift for themselves. Further than this, we cannot well expect any thing tolerable from them, but a great many bad Things we may easily imagine of them. We may imagine then that they would be very little superior to the Brutes; that they would lead their Lives in an unsettled, vagrant, and desultory Manner; that a great Part of their Time would be spent in hunting after Provisions for Subsistence; that the Want of Arts

(a) *Quos Venerem incertam rapientes, more ferarum,  
Viribus editior cadebat, ut in grege taurus.*

Horace, Satyr III. ver. 109, 110. Lib. 1.

would force them to live in an unwholesome Fashion, that after they had appeased their Hunger and Thirst, they would pass the Remainder of the Day in Idleness, and sensual Enjoyments, and so run round perpetually in the same Circle of living; that when any one failed of his daily Sustenance, either thro' Idleness or ill Fortune, he would prey upon his Neighbours; that this Depredation would be resented, and being under no Law, there would be no other Decision of the Controversy but by the Blood of the one or of the other; that to avoid some great Difficulty, to indulge some darling Lust, or to gratify some craving Appetite, they would part with the Offspring of their own Bodies; that when their nearest Relations became aged, and unable to subsist themselves, and consequently burthensome, they would cut them off before their appointed Time, to rid themselves of that Care and Trouble; and that living in so loose and lawless a Way, they would fall an easy Victim to the Arms of a powerful, crafty, or malicious Invader. We may further suppose that, if *Neophyty*, the Mother of Invention, or some fortunate *Chance*, had discovered any thing for the common Benefit of Life, it would be very lame and imperfect, like the first Essays of a young Beginner in any

manual

manual Trade, compared with the finished and compleat Pieces of a perfect and expert Artist; or the like first Attempts of antient Seamen, who crept along the Creeks and Shoars, compared with the modern Improvements in Navigation. Of this low, barbarous, and degenerate Form, would be the outward Condition of such uncultivated People. but soon AND their inward State would, in all Probability, or rather most certainly, be very bad; just as in a Machine of any kind, the inward Springs must be in Disorder, when the outward Movements are unequal and irregular. If there appear no Signs of their having Notions of the Order and Harmony of Things without them, it is very natural to conclude, that what is within, is in the utmost Confusion. (a) If they hardly guess right at Things upon Earth, and cannot easily find out the Things that are before them, how will they find out those Things which are sublime and spiritual? If they have any Thoughts of a God above, what absurd and incoherent Notions must they entertain of him? They may think him a Man like themselves, or may possibly run into all the Abominations of Idolatry and Superstition; nay, they may adore even but of a bad Satan

(a) Alluding to the *Wisdom of Solomon*, cap. ix. 16.

Satan himself, in order, in their corrupt Judgment, to avert his Malice, and extinguish his Fury against them. <sup>not A full odd to him</sup>  
AND as they will prove corrupt in their Worship of a superior Being, so they will become degenerate in all their Practices towards each other. Love and Gentleness, Forbearance and Courtesy, the reciprocal Interchanges of Kindness and Gratitude, Justice and Equity, Truth and Honesty, will be at the lowest Ebb; and the Vices contrary to these will be in full Tide, and be ready to swallow and devour every Thing which stands before them.

AND if the relative Duties which they owe to their own Species, will, in all Probability, be so lame and defective, where Fear or Dependencies should move them to act the best they can, what will become of those Virtues which more peculiarly and immediately concern themselves? Such as, Temperance, Chastity, Sobriety, Evenness of Mind, Humility, Contentment, Patience, Resolution, Fortitude, and Constancy. These, to be sure, will be Strangers to the Breasts of such an untoward Generation, and be wholly banished, to make way for the opposite Vices, the far more welcome Guests to such miserable Wretches. However strange this Repré-  
fen-

sentation of a Body of People, grown up and settled in Places remote from all the Advantages of Education, may appear ; yet very little Indulgence has been granted to Fancy, very little Scope given to Imagination. What has been said may, in the main, be supported by the Relations of Voyages and Travels antient and modern ; and confirmed from Histories of unexceptionable Credit and Authority ; which informs us, that there are many such Nations of People in Countries distant from us, who are abominable in their Wickedness, and vile in their Practices, in numerous Instances ; too many to be recited here, and indeed too gross to be mentioned in any Place, and much less in a Christian Assembly.

THE Gentiles of old, even where Arts flourished, and where there were considerable Advantages of *Learning*, of all Sorts, became vain in their Imaginations, and their foolish Hearts were darkened ; they changed the Glory of the incorruptible God, into an Image made like to corruptible Man, and to Birds, and four-footed Beasts, and creeping Things, and worshipped the Creature more than the Creator, God blessed for ever. They were given up to all Uncleanness, and to vile Affections contrary to the Ordinations of Nature.

ture. Their Minds were Cages of unclean Desires, and the Seat of ungodly and diabolical Passions. The Course of their Lives was entirely suitable to the Degeneracy of their Souls, being without natural Affection, disobedient to Parents, implacable, and unmerciful, Covenant-breakers, &c. and to such a Pitch of Impiety had they arrived, that they not only did those Things themselves, but moreover, took Delight in those who were guilty of the same Abominations; which one may look upon as the very Top and Perfection of Wickedness. This Account (a) St. Paul gives us of the *Romans*; which is abundantly confirmed to us by their own Writers and Historians. And if this was the Case of the Gentiles, among whom Arts and Sciences were in a most flourishing Condition; what may we not believe concerning those who have had no Advantages to improve their Knowledge, and cultivate their Parts, who are got beyond all manner of Decency, and whose outward Shape and Figure is what chiefly distinguishes them from the Beasts that perish?

BUT we need not hunt so far abroad; we have at home, alas! too many Examples of the Mischiefs arising from the Want of In-

(a) Rom. i. from ver. 21, to the End of the Chapter.

struction and Education. How many are there in sundry Places, who have never been taught to read, and therefore, notwithstanding all Instructions from the Pulpit, remain very ignorant of their Religion. Their Notions of God are odd, stinted, and obscure; their Duty to their Neighbours lies quite out of their Way, except in some Instances which can scarce be avoided; and their Duty to themselves is very seldom shewn upon any Principles of Virtue and Godliness. Some few, 'tis true, by the Dint of good natural Parts, and by the Help of a native Goodness of Temper, together with the Assistance of the Divine Spirit, may know and perform their several Obligations in a very laudable Manner; but these, God knows, are a very small Number compared with the Bulk of the illiterate, who fall short of their Duty. When you examine into the latter, you will find them, as before hinted, exceedingly ignorant; and upon Inquiry, will be convinced, that their Practices would be as vile as their Ignorance is great, if it were not for the Restraints laid upon them by humane Laws. It has been the Complaint of most Ages, that the Neglect of improving the Mind, has been a main Cause of the Vice and Wickedness, that has so much abounded in the World.

The Church of *Rome*, in a Way peculiar to herself, has found out, that Ignorance is the Mother of Devotion ; but the rest of Mankind have wisely discovered, that it is the Parent of Superstition and Idolatry, and the Nurse of Ungodliness and Iniquity. It is therefore Matter of Wonder, that in this reformed Country, where the Bible is laid open to every Body, and translated into the Vulgar Tongue, for common Use and Benefit, there should have been so many ignorant of God's Word, down from the Time of the Reformation. But we ought to consider, that when the Reformation begun, Ignorance was so gross, that, like the Egyptian Darkness, it might be felt ; and the ordinary People were so far from being able to read, that abundance of the Priests themselves could do it but very lamely and imperfectly. Since that time, Knowledge has been daily increasing, though by slow and leisurely Degrees, comparatively with what might have been justly expected. In the latter End of the last Century, and throughout all the Time which is past of this, it has made a larger and more extensive Progress, especially in great Towns and Cities, where Charity-Schools have been erected and settled ; and I hope, by God's Blessing, it will, in a short Time, over-  
on T. Row, i. from ver. 21, p. 20. End of the Chapter.

overspread the whole Land, as the Waters cover the Sea.

Hab. ii. 14.

Pity it is that every one among us is not able to read the Holy Scriptures in his Mother Tongue, in order to improve himself in that Knowledge which is of the utmost Advantage to Mankind; that Knowledge, which gives Peace of Conscience here, and carries us to eternal Glory here after. Were this once our State, then might we reasonably expect to see Godliness flourish, to see Viceless common; and instead of finding a great Number of People, mere Beasts of Burthen, we might see them, on several Occasions, very serviceable, to the common Benefit of humane Society, considered either in a religious or civil Capacity. But it may be alledged in Opposition to what has been hitherto advanced, that even where Peoples Minds have been seasoned with wholesome Instructions, and have been enabled, by a due Cultivation, to inform themselves of their Duty, by their own Inspection, there we meet with a great deal of Ignorance, or Impiety, or both together. In Answer to which, it must be owned, that in all States of Life, and under all Dispensations, whether humane or divine, some Men will be refractory; and will have their own Way, in despite of all Laws, and in Defiance of all Hopes and Fears,

Fears, and of all Rewards and Punishments, whether immediately impending at present, or expected at some distance of time for the future. This is so frequent a Case, that it is impossible to escape the Observation of any Man, who has taken the least Notice of what passes almost every Day in the Year. In further Abatement of this Objection, it may be truly answered, that were the Want of Improvement among us general, we should be in the grossest State of Ignorance, and in the most forlorn Condition of Barbarity and Corruption; we should then be, what by ancient Historians our Forefathers have been described to be, one of the most rude and unpolished Nations under the Heavens. The Darkness that is now among us, is Day-light, compared with that which overshadows and covers those who are destitute of all Improvements, and are not illuminated by the Truths of the Gospel Revelation, as may manifestly appear from what I have hitherto discoursed. But this Objection will lose its whole Force, when I have shewn more fully and distinctly, ~~that~~ <sup>2dly</sup>, THAT Mens Minds will be laid waste and ruinous, where former Improvements have not been either preserved or augmented. The Want of this, is one of the Causes, into

which may be resolved some Share of the Ignorance and Wickedness of the Age in which we now live. If Men would but take Care to keep or increase that Knowledge to which they had formerly attained, we could not possibly see such a great Decay of Christian Piety ; and with Grief be it spoken, the Declension of it is too visible to be concealed. But the greatest Corruptions now among us, are chiefly owing to the wicked Endeavours of many to deprive us of the Light of the Gospel, to an Opposition to every Thing that is sacred and serious, and to a Contempt of all such Rules and Ordinances, which, if observed, would render Mankind much wiser and better than we discern them to be at present. The Abominations let in upon us, by these and such like Means, are凶恶 and profligate, so gross and enormous, far exceeding Brutality itself, that no one, who retains the least Regard for the Dignity of Mankind, can think of them without Abhorrence and Detestation ; and no religious Person can reflect upon them, without being possessed with a Dread of severe Vengeance hanging over this Nation, which, without divine Forbearance and Long-suffering, must suddenly fall down and consume us. But to return :

Now

Now where former Knowledge is either neglected or unimproved, the Vigour and Power of Mens Minds may be abated either in a natural, supernatural, or preternatural Way. Or to speak more plainly to common Understandings, the Vigour of a Man's Mind may decay, First, In the common Course of Nature; or, Secondly, For the Want of the Supplies of Divine Grace; or, Thirdly, By the Craft and Malice of that Wicked One, who goeth about seeking whom he may devour.

First, THE Strength and Vigour of Mens intellectual Faculties may decay in the common and ordinary Course of Nature. All Things in this lower World are subject to Decay and Corruption; upon which Account, they are used as fit and significant Emblems, whereby to represent to the World, the degenerate State and Condition of Mens Souls. They are so many in Sort and Number, as not to be counted. Among all their Variety, I will only mention one or two in the latter End of this Discourse, to make what I say, concerning Mens Minds, more clear and familiar to all Capacities.

As every Thing in Nature, as was before signified, is subject to Decay and Degeneracy, so are the Souls of Men too, though not as to

to their Composition, yet as to their Powers and Operations. Setting aside all Emblems for the present, let us only examine our own Experience. We all know very well, because we actually feel it, that our Memories are frail, and that they are apt to let slip those Things which are not often thought upon, or which are not frequently repeated. How many Things do we forget, which we learned in our Youth? How many Affairs of later Date vanish from our Remembrance, as if they had never been? What Number of worldly Concerns escape us, when we have the greatest Occasion to retain them in our Thoughts? These Cases happen chiefly when we neglect to consider and meditate on what, in former Days, we very well knew and understood. Thus a good Scholar, for want of Care and Reflection, loses a great Share of that Learning, of which, in Time past, he was a considerable Master. Thus an expert Accomptant commonly forgets the Rules of Arithmetick, for want of frequent Practice. And thus a Countryman becomes a Novice in the Mystery of Husbandry, by the Discontinuance of that, with which he used to be very well acquainted. And what is the Consequence of all this? Not a bare Forgetfulness, but likewise Blunders and Ab-

surdities, whenever they attempt any thing in their former Professions. In these Cases, Mens Memories do not only fail them, but their Apprehensions are slow, and their Powers resty and unactive ; and it often falls out, that by a continued Neglect, it is the greatest Penance in the World, to fix and settle their Attention upon those Matters, in which before they took the utmost Pains, and enjoy'd the greatest Pleasure. It is certain, that what was formerly our chief Delight, may, by Disuse, become our utmost Aversion ; and when our Inclinations have taken a contrary Bent, it must needs be a Piece of Drudgery to turn them back to that Point, from which they have been estranged so long, and have been at so great a Distance. To these Considerations must be added, that the Dexterity, with which Men were wont to act, during their Application to their own Art and Profession, would, by Disuse, be so much diminished, that they would scarce undertake any thing of that kind, lest they should expose themselves to the Contempt and Ridicule of those who formerly knew and admired them. Certain it is, that where any Affair, or any Thing, is not frequently, or constantly attended or practised, it is impossible that it can be performed with that Readiness and

Ex-

Exactnes, which are requisite to render it intire and compleat; and it is observable, that if any one, who has lived in a long Disuse of his Art or Trade, is with much Perswasion, prevailed upon to exercise any Part of it, he commonly acquits himself with Clumsines, and his former Glory and Credit many times sink into Reproach or Disrepute. Thus it ordinarily happens in all manner of Business and Professions: And just so it fares with the Talents and Accomplishments of the Mind. A great many who could once have read very well, are, by Neglect, become unable to do it without Stammering and Hesitation. If they retain this Faculty, yet through Carelessness or Unattentiveness, they lose the Fruit of those good Lessons which arise from reading the Scriptures; and so in time their Apprehensions of Things heavenly and divine, become slow and sluggish; their Understandings being thus clouded and obfcur'd, they have but lame and partial Notions of their Duty, and their Affection to sacred Truths, and sacred Things grow cool, faint, and languid. If at any time they practise any Part of their Duty, it is commonly with an Awkwardnes suitable to their Neglect of it, with an apparent Reluctance, with such a careless Air, or else with such a remarkable Confusion, as if they were

meddling with what did not belong to them. Well would it be for Men if Things stopped here, and that Ignorance, Forgetfulness, and Blunders, were the only Consequences of the Negligence and Non-Improvement of our Souls. The Effects are far more deplorable. The Minds of Men are stirring and active, are ever in Motion ; and when they are not employed in what is good, they will, in all Probability, be imagining what is evil ; if they forget what would preserve them, they will be sure to learn what will destroy them ; if the Understanding is void of the true Principles of Religion, it will be filled with wicked and perverse Notions ; if the Affections are alienated from Things spiritual and heavenly, they will be fixed on Things sensual and earthly ; from all which, will naturally proceed an Omission of Duty ; and when Men neglect their Duty, they will be acting somewhat that is quite contrary to it. There is no middle Way between these Things ; and, I believe, every one who has omitted to retain the Knowledge, to repair the Graces, and to improve the Virtues of his Mind, can, to his Sorrow, bear Testimony to the Truth of what has just now been said. The Proverb, that *not to go forward is to go backward*, holds here, if any where.

where. If Mens Minds are not kept to the frequent Contemplation and Exercise of religious Matters, they will lose Ground ; the Vigour of their Faculties will be abated ; their Inclinations will be turned to, and their Thoughts employed about unlawful Objects ; great Vices, like so many ill Weeds, will spring up apace ; innumerable Breaches will be made to let in all manner of Temptations and Corruptions ; and then Men will run so far backward from their Obligations, that it will prove a Matter of the utmost Difficulty to reduce them to the Consideration and Practice of them. Thus naturally do Mens Souls run to Decay and Destruction, for want of Care and Improvement. But this is not all. For —

2dly, Farther, Ruin and Desolation will still attend neglected Souls, for want of the Supplies of Divine Grace. The Grace of God is a Pearl of too great Price to be trodden under Foot, or to be thrown into a Dunghill. So kind and merciful is our heavenly Father, that he grants this Grace to all who sincerely and earnestly desire it in the Bowels of Jesus Christ. If it falls into a good Soil, and is duly cultivated, there it will increase and multiply exceedingly ; and God, in Recompence of the Care and In-

dustry

dustry that has been bestowed upon it, will yet make further Additions to it, i. e. God will pour fresh Supplies of it into the Souls of those who have improved what they formerly received. Parallel to this is what our Saviour says concerning the Word or Gospel which he came to preach to the World. But

Mat. xiii. 8. *other fell on good Ground, and brought forth Fruit, some an hundred-fold, some sixty-fold, some thirty-fold.* Which a little further

Ver. 23. he thus explains to his Disciples. *He that received Seed into the good Ground, is he that beareth the Word, and understandeth it; which also beareth Fruit, some an hundred-fold, &c.* In the same Discourse he tells them, that *Whosoever bath, to him shall be given, and he shall have more abundance;* i. e. Whoever improves the Graces and Gifts of God, he shall have more of them bestowed upon him. The same Truth is evident from the Talents (a) in the Parable, which a Man, travelling into a distant Country, delivered unto his several Servants; to one he gave five Talents, to another two, to another one, according to their several Abilities: Two of those Servants, during their Master's Absence, went and traded with their Talents, and doubled what they had received. The Mas-

(a) See the Whole of this in Mat. xxv. from ver. 14 to 30.

ter, after his Return, calls them to Account and Reckoning; and when, upon Examination, he found what Improvement those two had made, he thus addresses himself to each of them, — *Well done thou good and faithful Servant; thou hast been faithful over a few Things, I will make thee Ruler over many Things; enter thou into the Joy of thy Lord.*

ON the contrary, those who abuse, or do not improve the Graces and Gifts of God, who fold them up in a Napkin, and let them lie neglected and unemployed, shall have them withdrawn from them, and bestowed upon others more deserving and industrious. This we learn from the same Parable, where we are told, that he, who had the one Talent, went and hid it in the Earth, and when he was called to an account, his Lord found that he had been extremely Idle, and had not made the least increase of the Money with which he was intrusted; and therefore after hearing his false and frivolous Excuses, he awards the following Sentence against him; *Take therefore the Talent from him; for from him that bath not, i. e. from the Slothful and Unimproving, shall be taken away even what he bath:* This Truth then is plain from Scripture, that whoever neglects to improve the Talents given him, either by Nature, Grace, or by both, will certainly

tainly have the Influences of the Spirit of God withdrawn from him. And in what a forlorn State must a Man's Mind be in such a Case; his Memory must be bewildered, his Understanding darkened, his Will must be perverse and crooked, his Affections unruly and ungovernable, his Thoughts roving and fantastical, his Resolutions wavering and uncertain, and his Designs wicked and mischievous:

*Isa. i. 5.* *The whole Head will be sick, and the whole Heart faint;* and to invert St. Paul's Words, *Rom. v. 5.* *Where Grace abounded, there will Sin much more abound.* This is the miserable Condition of those who neglect the improvement of their Souls: but this will still be worse, if we consider,

3dly, THAT the great Adversary of Mankind will then forward the Ruin of our Souls very effectually. When all Fences are broken down, and the Fields are laid naked and open; when all restraints from God are quite taken away, what can hinder Satan from practising all his Devices, and exerting his utmost Malice? When we are asleep and slothful, the Enemy will sow his Tares; he will fill our Hearts with the Love of sensual Things, and will with vehomence push forward our Desires of them; he will suggest unrighteous Measures of compassing them, and

no

no Man's Life, Fortune, or Reputation will be of any Value, if they come in Competition with what we aim at. In the Condition before described, Men seem to be intirely the Engines of Satan ; and if he cannot move them one Way, he may play them in another. If our Hearts incline not to Covetousness, he will lay hold of our Ambition, blow us up to Pride and Haughtiness, to Folly and Vanity, and fill us with a Scorn and Contempt of our Brethren. If sensual Pleasure be the Thing to which we are most inclinable, he will throw into our Minds filthy and deformed Thoughts, he will lead us round in a Circle of vain Delights, and amuse us with a Variety of pleasing Objects. In short, he will draw off our Minds from every Thing that is good, and entertain them with every Thing that is wicked. And no wonder it is that it should be so ; since Grace is withdrawn, and Nature is corrupted ; virtuous Dispositions have taken themselves Wings, and have flown away from such infectious and pestilential Habitations ; and numerous Vices, like so many foul Birds or like so many evil Spirits, have got into their Place, and taken up their Abode there. Here then is room sufficient for all the Arts of Satan, whose Approaches are invisible,

his Insinuations quick and pressing, and his Malice is vigilant and industrious, *walking about, seeking whom he may devour.* Must not then those Souls be in a very ruinous and destructive Way, that are thus caught in the Snare of the Devil, and are taken captive by him at his Will? But at last, comes the worst of all, the fatal Sentence is then to be executed, and *the unprofitable Servant is to be cast into outer Darkness, where there shall be weeping and gnashing of Teeth.*

To make what has been said more clear and familiar, let us exhibit it in an emblematical Representation or two. Let us in our Thoughts picture a Man's Mind as a Field or Piece of Ground: Now as a Field left to itself without Culture or Tillage, seldom produces any Thing useful or profitable; so it is with the Mind of Man, without the Benefit of Education, as sufficiently appears from what has been already said on that Head. Let us suppose further, a Piece of Ground, formerly well managed, to have lain neglected a long while; we may be assured, that it will afford very little except (a) Thorns and Briers,

(a) Mat. xxv. 30.

(b) *Neglectis urendis siliis innascitur agris.*

Hor. Sat. iii. Lib. 2.

Briers, Weeds and Thistles ; in other Words, the Product thereof would be nothing but what is deformed and unprofitable, hurtful and poisonous. So Solomon tells us, saying, *I went by the Field of the Slothful, and by the Vineyard of the Man void of Understanding, and lo, it was all grown over with Thorns, and Nettles had covered the Face thereof.* In like manner, where no Improvements are made, and former Rules and Instructions are either quite forgotten, or very rarely put in Practice, an Abundance of wicked Thoughts and evil Imaginations will spring up, and darken, and defile the Minds of Men. Let us go on to suppose that the same Field wanted the Dew of Heaven, and were not blessed with the early and latter Rains in their Seasons, it would undoubtedly become more waste and ruinous than before ; just so would the Souls of Men be barren, and destitute of every Thing that is good, for want of the Divine Blessings and Influences. Let us take one Step more, and suppose, with the Wise Man, that the Walls and Hedges thereof were broken down ; it would then be torn up, and trodden down by wild Beasts, and Desolation and Destruction would sit upon the Face of it ; and when we consider such a thing, we cannot but be sensible of the truth of the Proverb, *He that soweth slothfulness, reaps pain.*

such would the State of Mens Minds be, supposing all the Fences of Vertue were thrown down, and the Protection of Heaven intirely removed from us: Then the grand Adversary of Mankind, with his numerous Legions, might assail us without Check and Controll, without Opposition or Resistance; he might then root out even the faintest Inclinations and Tendencies, if any such be left in us, towards Vertue, and harden our Hearts in Impenitence and Disobedience, and so bring us, sooner or later, to inevitable Destruction: And what less than this can be expected, when our best Friends have forsaken us, and we are unhappily fallen under the Power of our worst Enemies ~~in the world~~.

LET us next, suitably to the Design of my Text, figure Mens Minds to our selves, by a House. If the Foundation of it be sandy and unsound, it will be subject to totter, not only by ruder Shocks, but likewise by every Blast that blows against it. In a Way correspondent to this, Mens Understandings, without wholesome Instructions, and sound Principles of Religion, will be wavering and unsettled, *tossed to and fro, and carried about with every Wind of Doctrine*, shifting from one Sett of Opinions to another, till they are bewildered in Uncertainty. Let us now

Ephes.  
iv. 14.

sup-

suppose that a House stands upon a sure Bottom, and that the whole Structure throughout is firm and compleat, yet if, by a long and constant Neglect, some Parts of the Roof should drop down, and some Pieces of the Walls should moulder away, which we have often seen to be the Fate of once lofty and substantial Buildings, then they will become Lodgings and Receptacles for foul and uncleanly Creatures. *The wild Beasts of the Desarts shall lie there, and Owls shall dwell there, and Satyrs shall dance there.* Isa. xiii. 21. In a way not unlike to this Description, our Souls, without their proper Guards and Mounds, that is to say, without the Graces of the Holy Spirit, and the Fence of true and substantial Virtue, would unavoidably fall to Decay, and be turned into a Nest and Habitation of unclean Spirits, of impure Lusts, and of filthy and detestable Corruptions.

Thus by two obvious Emblems I have endeavoured to make clear to the meanest Understandings, what I have said on my present Subject. I have the rather chose these, because our Blessed Lord has compared Mens Minds to a Piece of Ground, in which Seed is sown, as appears in St. Matthew's Gospel, Mat.xiii. And in the same Book, at the Conclusion of his Sermon upon the Mount, he compares those

Mat. vii.  
24, &c.

those who heard his Sayings, and did them, *to a wise Man building his House upon a Rock*; and those who heard his Sayings, and did them not, *to a foolish Man building his House upon the Sand*. This is, without Question, a very familiar way of teaching, but it is what our Saviour himself has used before me; and if it proves instructive, and tends to Edification, I shall be in no manner of Concern about its Familiarity. It is was our Saviour's Design to be very plain in every Point that could possibly fall within the Compass of humane Understanding; Prophecies, Predictions, and some few Things beside, always excepted; which cannot, and in Wisdom ought not, to be fully clear, till their Accomplishment and Consummation. An Instance of this Clearness, is his Sermon on the Mount, just now mentioned, the best and shortest System of the principal Heads of Morality that ever the World saw. It runs in a most easy and unaffected Stile, and has forced Admiration from the Bulk of those who, with Seriousness, have either read or heard it. This I take to be the true Reason of the Pains formerly and lately taken, to null and void the Authority of the Gospel, in which it is recorded. Its Doctrines are such as declare its Composition to be more than human; and they so sensibly touch

touch the reigning Lusts and Passions of Mankind, that this Gospel must, by all means, be set aside by those, who not only earnestly desire, but likewise impudently plead for, a larger Indulgence to their carnal and intemperate Appetites. In short, the moral Truths of the Gospel are naked and undisguised, not wrapt up in Mystery and abstruse Jargon, like the natural Religion lately discovered to us by those, who have all along professed themselves Enemies to all Mysteries. Let any one of ordinary Understanding, and true Sincerity, read the Performances of that Sett of Men, and compare them with the Revelations of Jesus Christ, and let him declare from his Heart, whether of the two are most intelligible, and tends most to instruct him in his Duty to God, his Neighbour, and himself. After what has been said, I heartily wish, that with Solomon, *We would see, and consider it well; that we would look upon it, and receive* Prov. xxiv. 32. *Instruction.* To sum up the whole:

SEEING that Mens Minds are, generally speaking, void of Goodness, for want of an early and proper Education; seeing that those who have been so happy as to have a religious Education, commonly lose their Virtue and Vigour, thro' a Carelessness to retain and improve those good Lessons instill'd into them in their

their tender Years; seeing this Neglect causes God to withdraw from us his divine and saving Graces; seeing that the Substraction of his spiritual Gifts, added to our own want of Care, exposes us to all Sorts of Wickedness, and lays us open to the Artifices and Malice of Satan: I do, by all means, exhort those who have not been sufficiently instructed, to set about it immediately, to allow a due Proportion of their Time, to learn and practise their Duty. And I earnestly intreat those, who have already had the Benefit of a pious Education, that they would daily make use of it, to the Advantage of themselves and others, that they would improve the Gifts that are in them, that they would industriously endeavour to increase their Talents, that they would be fruitful in all good Works, and *bring forth some an hundred-fold, some sixty-fold, and some thirty-fold*, every one according to their several Abilities and Capacities. Which that we may every one of us do, in order to avoid Misery, and obtain Salvation, God of his infinite Mercy grant, through Jesus Christ our Lord; to whom, with the Father and Holy Spirit, be ascribed, as is most due, all Praise, Might, Majesty and Dominion, both now and for evermore. *Amen.*

*F I N I S.*



**ACCOUNT  
OF THE  
ORIGIN and DESIGNS  
OF THE  
SOCIETY for Promoting Christian  
Knowledge.**

**T**HE Society for Promoting Christian Knowledge having been many Years engaged in carrying on such Works as they judged to tend, and by the Blessing of God have tended to his Honour, and the Service of true Religion; and finding that their Designs are not so generally known as they could wish, and consequently not so much encourag'd as they presume

sume they will be, when further known; they have therefore resolv'd, for the future, to annex to the Sermons preached at the Anniversary Meetings of the Children educated in the Charity-Schools in and about the Cities of *London* and *Westminster*, ANNUAL ACCOUNTS of their Proceedings.

THE SOCIETY consist partly of Subscribing or Residing, and partly of Corresponding Members. The former give their Advice and Attendance, with such certain Annual Contributions as each thinks proper: The latter are such Persons in *Great Britain* and *Ireland*, and other Protestant Countries, as are chosen to correspond with the Society, on purpose to acquaint them, from time to time, with the State of Religion in their Neighbourhood; to suggest such Methods of doing Good as occur to them; to distribute Bibles, or such other practical Tracts recommended by the Society, as they judge to be most useful; and to remit occasional Benefactions, which they themselves are pleased to contribute, or collect from well-disposed Christians.

THE State of their Affairs for the Year 1732. is inserted in the Appendix, N<sup>o</sup>. IV. For the better understanding of which, it is thought convenient to premise a short Account of the Origin and Design of their Establishment.

Anno  
1698.

ABOUT the latter End of the Year 1698, a few Gentlemen form'd themselves into a *Voluntary Society*, under the Title abovemention'd, and with Purposes to promote the real and practical

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Knowledge of true Religion, by such Methods as they should think most conducive to that End.

THE first that occur'd, was to procure that *Catechetical Schools* might be erected for teaching the Poor to read, and instructing them in the *Church Catechism*: The Progress of their Endeavours upon this Head, and the Blessing which has attended them, will appear by an Extract inserted in the Appendix N<sup>o</sup>. I. That those Schools might answer the true Purpose for which they were erected, they have not been wanting, in their Annual Correspondence with such Members as were concern'd in their Support and Management, to recommend, that with their Instructions in Religion and Piety, they should join all proper Methods of inuring the Children to Labour and Industry; by which they might become virtuous and useful Servants in Husbandry, and other Employments suitable to their respective Stations.

ANOTHER Method was, to raise Contributions amongst themselves and Friends, in order to promote Christian Knowledge in the *Plantations*, by furnishing Bibles, Prayer-Books, and religious Treatises, and erecting *Parochial Libraries* there.

THESE and other good Purposes, they zealously and unanimously pursued till the Year 1701. when a Scheme was laid and perfected, and at their Instance a Charter was obtained from King *William III.* whereby the Subscribing Members of this Society, with others of Distinction in Church and State, were *Incorporated*, for the

1701.

better carrying on that Branch of their Design which related to the Plantations, Colonies, and Factories beyond the Seas, belonging to the Kingdom of England; from which Time that excellent Work has, by the Divine Blessing, been very successfully carried on by the Corporation.

THE Charter being confin'd to Foreign Parts, and the Corporation extending their Care only to the Plantations in America, the Original Members continued as a *Voluntary Society*, to carry on their extensive Designs, by promoting Christian Knowledge both at Home, and in other Parts of the World, as they had formerly done, or as any new Methods should occur. They are therefore a Society distinct from the Corporation, known by the name of the *Society for the Propagation of the Gospel in Foreign Parts*, engaged like them in promoting the Honour of God, and the Service of true Christianity in other Places.

PROCEEDING in their first Methods, they have, by the Assistance of their Members, both at Home and Abroad, dispers'd several Hundred Thousands of Bibles, Prayer-Books, and religious Tracts, as they have reason to hope, to the great Increase of the Knowledge and Practice of our holy Religion: These Books, of which there is a Catalogue in the Appendix, N<sup>o</sup>. II. are dispersed in the following Manner: Bibles and other Books are distributed at prime Cost, the Society defraying the Expence of Binding; the stitch'd Tracts they allow to their Members at half the prime Cost, defraying the other half out of their own Fund.

IN

IN the Year 1710. the Society undertook the Management of such Charities as were, or should be put into their Hands, for the Support and Enlargement of the Protestant Mission, then maintained by the King of Denmark at *Tranquebar* in the *East-Indies*, for the Conversion of the Heathen in those Parts. — Accordingly they from time to time assisted the Missionaries there with Money, a Printing Press, Paper, and other Necessaries (as they were enabled) till the Year 1728. when, upon a Proposal made by the Reverend Mr. *Schultze*, one of the *Danish* Missionaries, to remove to *Fort St. George*, and there begin a new Mission for the Conversion of the Heathen at *Madras*, — the Society engaged for the Support of that New Mission; and have ever since borne the whole Expence of it, which is very considerable; there being now two other Missionaries added to the first, beside the Assistance which they still continue to those at *Tranquebar*. Here was a large Field! too large indeed for the Abilities of private Persons! nevertheless, it has hitherto providentially subsisted: therefore, as by this means a Door is open'd for the more effectual Propagation of Christianity, they hope they shall not want the Assistance of good Christians, to continue, and even enlarge so blessed a Design. The State of this Mission the last Year, will appear in the Appendix, N<sup>o</sup>. III.

IN the Year 1720. the Society extended their Regard to the Greek Church in *Palestine*, *Syria*, *Mesopotamia*, *Arabia*, and *Egypt*. To this End they published Proposals for Printing here, with a new

new Sett of Types, the New Testament, Psalter, Catechism, and an Abridgment of the History of the Bible, in Arabick. And have been enabled, by the Blessing of God, to procure an Edition of above 6000 Psalters, and 10,000 Testaments, at so large an Expence as the Sum of 2976 l. 1 s. 6 $\frac{1}{2}$  d. to which his late Majesty was a bountiful Contributor, by a gracious Benefaction of 500 l. 5498 of those Psalters, and 2512 of the New Testaments, have been already dispersed in those Parts, which were most thankfully received; and the rest are reserved to be sent as occasion shall offer.

1725.

THE Society have had the Pleasure to see the Success of the Endeavours used in many Places of the Kingdom, for employing the Poor and their Children, by setting up Work-Houses; and that nothing might be wanting to encourage the Prosecution of so useful a Design, they did in the Year 1725, cause Collections of the best Accounts of such Work-Houses to be published, in order to recommend the same to general Practice; and that in them particular Regard should be had to such an Education of Children, as might make them better Christians, and better Servants and Apprentices, and in all respects more useful to their Country.

THIS Account has answered the Purpose, by encouraging others to follow the good Example; and was therefore reprinted the last Year with very large Additions, and is dispersed upon the usual Terms of the Society.

In the Beginning of the last Year, the Society, when they heard the melancholy Accounts of the Sufferings of the Protestants in *Salzburg* (having first obtain'd his Majesty's Leave) resolv'd upon doing all that lay in their Power to raise Collections for their persecuted Brethren. To this End, in June last they published, *An Account of the Sufferings of the Persecuted Protestants in the Archbiscoprick of Salzburg, &c.* which moved many charitable Persons to contribute to their Relief: and have very lately published, *A further Account of their Sufferings, &c.* which 'tis hoped will have the same good Effect: And an Account of the Distribution of the whole that has been collected, will be laid before the Publick when perfected, for the Satisfaction of the Contributors.

THESE are the several Designs in which the Society are at present engaged; which being very extensive, have greatly exceeded the certain Yearly Income arising from the Subscriptions of their Members: but this Deficiency, by the Blessing of God has been hitherto supplied by casual Benefactions, and Legacies from well-disposed Persons; particularly by a most generous one of 4000 Pounds, left by Mrs. *Elizabeth Palmer* in 1728. which is still preserved entire, and the Interest of it only applied from Year to Year to such Branches of the Society's Designs as most need it.

The

THE proper Form by which any Benefaction may be given to the Designs of the Society, to prevent any Doubt or Mistake, is as follows:

ITEM, I A. B. do hereby give and bequeath unto C. D. of and E. F. of the Sum of upon Trust, and to the Intent that they, or either of them, do pay the same to the Treasurer or Treasurers for the Time being, of a Voluntary Society, commonly called or known by the Name of, The Society for Promoting Christian Knowledge, which first met about the latter End of the Year 1698, and now do, or lately did hold their Weekly Meetings at their House in Bartlett's Buildings, Holborn: Which said Sum of is to be applied

I desire may be applied towards carrying on the Charitable Designs of the said Society in any of the several Societies or Branches of this Society.

The Reverend Dr. Donne, Archdeacon of Rochester, and Rector of St. Mary Lambeth, is Treasurer for all Benefactions to the Designs of the Society in general, and to the Arabic Impressions of the New Testament and Psalter.

William Tillard Esq; in Spital Square, is Treasurer for all Quarterly Subscriptions, and also for all Remittances for Packets of Books, sent to any Members.

Benjamin Hoare, Esq; in Fleetstreet, is Treasurer for all Benefactions to the Protestant Mission in the East-Indies, and also to Parochial Libraries.

N. B. If the Benefactor is pleased to restrain his Charity to any particular Branch of the Society's Designs, he may add, either in Great-Britain, Palestine, or the East-Indies.

Letters may be Directed to H. Newman, their Secretary, in Bartlett's Buildings, Holborn.



# APPENDIX.

## Nº. I.

**T**HAT the Charity-Schools might answer the true Purpose for which they were erected, this Society have in their Annual *Circular Letters* to their Correspondents recommended, That with their Instructions in Religion and Piety, they should join all proper Methods of inuring the Children to *Labour* and *Industry*; and as early as *A.D. 1712.* they have these Words:

“ **A**ND because some have apprehended, that “ the placing so many of them out Apprentices to “ Manual Trades, as is now generally done, may “ occasion in Time a Want of Servants, especial- “ ly in Husbandry; the Society recommend it to “ your Consideration, whether the bringing up “ the Children to Husbandry, or putting them “ out to Services in sober Families, may not be “ more useful to the Publick, and no less bene- “ ficial to themselves.

IN the Year 1719. they go on to recommend the same Thing to their Correspondents.

B

“ **N**EXT

" **N**EXT to improving the Minds of the Poor  
 " in all necessary Christian Knowledge, the So-  
 " ciety have desired, and do again earnestly in-  
 " treat all their Correspondents, to use their ut-  
 " most endeavours to get some kind of Labour  
 " added to the Instruction given to Children in  
 " the Charity-Schools ; as *Husbandry* in any of  
 " its Branches, *Spinning, Sewing, Knitting*, and  
 " other useful Employments ; to which the par-  
 " ticular Manufactures of their respective Coun-  
 " tries may lead them : This will bring them to  
 " an Habit of Industry, as well as prepare them  
 " for the Busines by which they are afterwards  
 " to subsist in the World, and effectually obviate  
 " an Objection against the Charity-Schools, that  
 " they tend to take poor Children off from those  
 " servile Offices which are necessary in all Com-  
 " munities, and for which the wise Governour of  
 " the World has by his Providence designed  
 " them.

" **T**HE best means of employing the Poor,  
 " has always had a Share in the Thoughts of the  
 " wisest Men of this Kingdom ; and the present  
 " State of Affairs with respect to our Trade,  
 " seems to require a Continuance of your Care  
 " and Application, to promote these Employ-  
 " ments among the Children educated in Charity-  
 " Schools, which may be most for the Service of  
 " the Publick ; so that beside *Reading, Writing,*  
 " and *Arithmetick*, and instructing them in the  
 " Principles and Rules of our Holy Religion,  
 " they ought also to be inured to some sort of  
 " profitable *Labour or Busness*.

" **I**T

“ IT has been observed by a worthy corresponding Member, that where, in the Want of other Labour, the Children in the Country go a Mile or two to School, even that has contributed to make them robust and active; and that *Gardening, Plowing, Harrowing, or other servile Labour, every other Day for their Parents, has been no prejudice to their Progress in Learning.*

“ IT is not easy to prescribe such an Employ as would suit all Parts of the Kingdom; and therefore it must be left to the Prudence of those who are intrusted with the Management of Charity-Schools, to choose such Employments for the Children, as they shall judge to be most practicable in their respective Places; and if any in your Neighbourhood have been so happy as to fall into a proper Method for employing poor Children, you are desired to signify it in as particular a manner as you can; that when the Society are furnish'd with a greater Variety of such Methods, they may be communicated to the Publick for general Practice.

“ AND tho' the Manner of employing the Poor, may, at first, be attended with some Difficulty, by reason of the Variety of Manufactures in the Kingdom, and the Materials necessary for them, which all Places do not equally afford; yet wherever an Attempt has been made (though by Means perhaps at first not appearing very probable) it has seldom fail'd of producing some good Effect: for notwithstanding the Produce of the Manufactures wherein the Poor are employ'd should happen to be but small,

“ yet if they are kept from Idleness and Beggary,  
 “ and inured to a sober and industrious way of  
 “ Living, the good Effects thereof, as well to  
 “ themselves as to the Publick, will fully com-  
 “ pensate all the Pains that shall be taken therein.

1720. “ **T**HE general Usefulness of *Husbandry* to  
 “ this Nation, the real Want there has been of  
 “ Persons to be employ'd in it, and the Mortality  
 “ that has lately happen'd in many Counties,  
 “ especially among the lower and more laborious  
 “ sort of People, are in the Opinion of the So-  
 “ ciety all of them very good Reasons to engage  
 “ their Members to use their utmost Endeavours  
 “ that poor Children may be bound out *Appren-*  
 “ *tices* to that Business; which would silence one  
 “ of the most popular Clamours that has been  
 “ raised against *Charity-Schools*. This Concern,  
 “ therefore, which so nearly affects the common  
 “ Interest of our Country, is particularly recom-  
 “ mended by the Society to all their Members.

“ **F**ROM these *Extracts* it will appear how careful  
 this Society has always been to obviate the common  
 Objections made against the *Charity-Schools*,  
 that they only breed up Children in Idleness and  
 Pride, and it must not be omitted, that they have  
 particularly desired that *true Humility* should be  
 taught them, “ that great Lesson which our Sa-  
 “ viour has prescribed to all that will be his Dis-  
 “ ciples; lest the Advantages they receive from a  
 “ pious Education, should incline them to put  
 “ too great a Value upon themselves; and there-  
 “ fore that the Masters be often put in mind of  
 “ guarding the Children under their Care as much  
 “ as possible, against such dangerous Conceits;

“ and

“ and in order thereunto, to instruct them very  
“ carefully in the Duties of Servants, and Sub-  
“ mission to Superiors.

“ AND knowing that it is of the highest Im-  
“ portance to the Welfare of the Charity-Schools,  
“ to remove all occasion of Complaint against  
“ them, as Nurseries of *Disaffection* to the Go-  
“ vernment, They acquainted their Members in  
“ Town and Country, that His Grace the Arch-  
“ bishop of Canterbury having heard some Com-  
“ plaints against the Conduct of certain Teachers  
“ in these Schools, on this Head, did in 1716. write  
“ a Letter to the Trustees of the Schools in and  
“ about London, earnestly exhorting them rigo-  
“ rously to animadadvert upon all, whether Children  
“ or Teachers, who either appear, or suffer them  
“ to appear at any Time in publick, to affront the  
“ Government, and bear a part in those Tumults  
“ and Riots, which are so great a Scandal as well  
“ as Prejudice to the good Order and Peace of the  
“ Realm. And likewise, if there be any Catechisms  
“ or Institutions taught in any of these Schools, that  
“ meddle with Political or Party Principles, that  
“ they ought immediately to be thrown aside, as per-  
“ nicious to the original Design of those pious Nur-  
“ series.

“ THAT some time after this His Grace, in a  
“ particular manner, recommended it to the  
“ Trustees of the Charity-Schools in and about  
“ London, to require all the Masters and Mistres-  
“ ses under their Direction, not only to take the  
“ Oaths to the Government before their Ad-  
“ mission, but at the Time of their Admis-  
“ sion, to subscribe to some such solemn Pro-  
“ mise, or Declaration, as the following, *viz.*  
“ That

1720  
 " That they do heartily acknowledge His Majesty  
 " King G E O R G E, to be the only lawful and  
 " rightful King of these Realms, and will, to the  
 " utmost of their Power, educate the Children  
 " committed to their Charge, in a true Sense of  
 " their Duty to him as such. That they will not,  
 " by any Words or Actions, do any thing whereby  
 " to lessen their Esteem of, or their Obedience to  
 " the present Government. That upon all publick  
 " Days, when their Children may be likely to  
 " appear among any disorderly Persons, they will  
 " do their best to keep them in, and severely punish  
 " them, if they shall bear of their running into  
 " any Tumults, or publick Meetings, contrary to  
 " the good Order of such Schools and Scholars.

" SEVERAL other Prelates have earnestly  
 " pressed the like Exhortations in their Sermons  
 " at the Anniversary Meetings of the Charity-  
 " Schools, as well as on other Occasions; and  
 " the Society think it incumbent on them to use  
 " all their Interest to procure a general Confor-  
 " mity to His Grace's and their Lordships Senti-  
 " ments in this Matter, as of the last Importance  
 " to the Welfare of the Charity-Schools; and  
 " therefore intreat all their Correspondents, to do  
 " their utmost to remove all Occasions of Com-  
 " plaint, as they value the Prosperity of these  
 " Schools.

An

An Account of the CHARITY-SCHOOLS  
in and about LONDON and WESTMINSTER, April 1733.

This Mark \* denotes Schools of which an Account hath been this Year sent to  
the Publisher.

C. signifies Cloath'd.  
pt. C. part Cloathed.

M. Maintained.

W. Set to Work.

CHARITY-SCHOOLS in the Parishes of	NO. OF SCH.	BOYS.	GIRLS.	Boys put out since setting up of the School to Apprentices, & Services, & for salaried out by friends	Girls put out since setting up of the School to Apprentices, & Services, & for salaried out by friends	No. of Children educated in the Schools, including those now in them
				Apprentices & Salaries out by friends	Services, & for salaried out by friends	Children educated in the Schools, including those now in them
* A Lhallows Lombard street, set up 1702 C.	1	40	—	36	52	148
* St. Andrew Holborn, erected 1699 C. —	1	80	—	14	2	308
* In the same Parish 1700 C.	1	—	71	—	293	304
* In the same Parish, for teaching Navigation to 30 Children Elected out of 8 Charity Schools, on Mondays, Wednesdays, and Fridays, from whence 39 Boys have been put Apprentices to Sea, included in the Numbers put out of their respective Schools	1	—	—	—	—	—
St. Anne Aldersgate 1709. C.	2	30	20	64	65	211
St. Anne Blackfryars, set up 1703. supported by Endowment C.	2	40	30	29	—	99
St. Anne Westminster C.	1	52	—	223	63	338
In the same Parish C.	1	—	32	—	84	206
* St. Bartholomew the Great for Boys 1717. and for Girls 1727. pt. C.	2	30	16	80	33	127
* Billingsgate Ward 1714. C.	1	40	—	40	4	84
St. Botolph Aldersg. 1702. C.	1	50	—	386	—	436
In the same Parish C. —	1	—	50	—	—	182
St. Botolph Aldgate within for Boys set up 1698. and for Girls 1710. C. —	2	50	40	150	32	272
* In the same Parish in East-Smithfield, th. Boys set up 1706, and the Girls 1710. C.	2	40	30	149	153	414
	1945	3309	1351	374	147	396
	3229					

CHARITY SCHOOLS  
in the Parishes of  
• ESSINGTON & MINTON

N. o. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Age 12, Services, or taken out by friends		Girls put out since setting up of the School to Age 12, Services, or taken out by friends		No. of Children educated in the School including children in their families
			2	3	4	5	
* St. Botolph Bishopsgate, 1702 C.	2 30	30	70	—	70	—	200
St. Bride's Parish 1711. C.	2 40	30	16	16	41	40	221
Bridge and Candlewick							
Wards, set up for Boys 1710.							
Girls 1717 formerly under the Name of St. Michael Crooked- Lane and St. Magnus the Mar- tyr, <i>Cloudsbeck to 1700</i>	2 60	40	sec 4	127	4	132	408
* Broadstreet Ward 1714 C.	2 50	30	26	15	40	269	
Camberwell in Surrey <i>pt. C.</i>	2 40	35	—	3	—	—	78
Castle Baynard Ward C.	2 30	20	43	64	12	32	201
Boys 1710, Girls 1719.							
Chelsea, Middlesex, set up 1707, endow'd with £100 per Ann. for ever, by the late Mr. Chamber- layns, <i>pt. C. and pt. Mainsain'd.</i>	2 35	—	72	12	—	—	119
In the same Parish,							
Set up June 1709 for Sol- diers Girls, supported by La- dies and Gentlewomen, seven of whom are Trustees, <i>C.</i>	1 —	30	—	7	97	134	
* Christ Church Spital-Fields, remo- ved from Petticoat Lane 1729, <i>C.</i>	1 30	30	31	3	—	6	100
* Christ Church Surry for Boys 1711, and for Girls 1719, <i>C.</i> —	2 30	10	110	23	26	14	213
* St. Clement Dane 1702 C.	2 70	40	368 See 30	5	—	87	494
* In the same Parish,	1 15	15	—	—	—	—	30
An Hornbook School, for Boys and Girls 1724 —	2 50	30	117 See 30	206	27	118	349
* Cordwainers and Bread- street Ward C. Boys							
1701, Girls 1714 —							
Cornhill and Lime-street							
Ward C. 1711 —	2 50	30	75 See 6	127	18	94	397
Cripplegate Ward <i>within</i>							
Including the School of St. Alphege Parish 1712 C.	2 50	25	64	118	—	64	321
Deptford in Kent C. —	2 50	20	8	—	—	—	78
Dowgate Ward, set up							
1715. <i>C.</i> —	2 30	20	20	—	14	—	84
* St. Dunstan in the West C.							
Boys 1708, Girls 1710. <i>C.</i>	2 50	40	106 See 24	93	57	88	458
	32	710	475	1243	820	294	812

**CHARITY-SCHOOLS**  
in the Parishes of

St. Edmund the King,  
Subscription and Collection  
to put out Apprentices educated  
in the Charity Schools, and 240  
Children have been put out, in-  
cluded in the Numbers put out  
of their respective Schools.

St. Ethelburga, C. Set up  
1719, first in the Parish of St.  
Mary Abchurch, supported by the  
Subscriptions of a Society, and  
other Collections.

\* Faringdon Ward within  
set up 1705. C. —

St. George in the East, C.  
Boys 1716. Girls 1718.

\*St. George the Martyr  
1708, C. —

St. George Southwark C.  
Sir George Wheeler's Chapel

in Spittle-Fields 1703, C.W.  
\*St. Giles Cripplegate with-

out in Redriff-street 1698. C.  
In the same Parish,  
Supported by the Lady Elea-  
nor Hollis's Legacy of 62*l.* 10*s.*  
per Annum. C.

In the same Parish, with-  
out in Middlesex, set up  
in 1698. C. —

In the same Parish, C.  
Set up 1727. Supported by a  
Legacy of Mr. John Fuller,  
deceased; and Five Pounds  
allow'd to put each Boy Ap-  
prentice.

St. Giles in the Fields, set  
up 1705, C.

The Trustees of these Schools find-  
ing themselves burthen'd with  
binding out Girls to Trades, have  
agreed that for the future 20 of  
the eldest Girls shall be wholly  
maintain'd in the Schools, with a  
Person appointed to teach them  
what is necessary to qualify them  
for Services.

		17	2	BOYS.	GIRLS.	Boys put out since setting up of the School to Apprentices.	Services, or taken out by friends	Girls put out since setting up of the School to Apprentices.	Services, or taken out by friends	No. of Children educated in the Schools, including those now in them.
				925	925					
				1	20	16	25			61
				2	60 40	438	—	64	614	
				2	50 50	39	96 14	136	401	
				2	35 35	165	—	85 4	341	
				1	50	14	226		290	
				1	— 30	—	—	14	44	
				1	100	119	423		642	
				1	— 50	—	—	32 31	113	
				1	— 50	107	45		262	
				1	20	—	—		20	
				4	101 101	297	—	205 18	722	
				17	486 306	1240	815 350	253	3480	

## CHARITY SCHOOLS

In the Parishes of

	BOYS.	GIRLS.	Boys put out since setting up of the School to Apprentices or taken out by Friends	Girls put out since setting up of the School to Apprentices or taken out by Friends	Boys in the School now in store	Girls in the School now in store
Greenwich, Kent. 1700.	1	40	—	4 200	244	
C. W. The Children here spin, and make their own Cloaths both Linen and Woolen	2	60 40	208 100	100	7	419
* St. James Clerkenwel C. 1699	1	30	—	—		30
In the same Parish, for Children 5 Years old, to qualify them for one of the other Schools	1	50	—	—		50
St. James Westminster,	1	36	—	120	—	156
Supported by the Offertory	1	—	—	—		
In the same Parish in King Street, set up 1712, by the late Archbishop of Can- terbury, supported out of the Revenue of the Chappel C.	1	36	—	—	—	—
In the same Parish, Supported by Collections at Sermons, and casual Bene- factions C.	1	40	—	54	—	94
St. John at Hackney, C. 1714	2	30 20	70 8	4 55	—	187
* St. John Wapping, set up for Boys 1704, Girls 1708. C.	2	40 30	100 32	37 45	—	390
St. Katharine Creed C.	1	40	—	86	—	126
* St. Katherine near the Tower 1700. C. —	2	35 15	100	—	92	182
Kensington, Mid. 1707.	2	30 20	80 15	23 53	—	221
The Children have Bread & Beer 4 Days in the Week through- out the Year, and Dinner every Sunday from Michaelmas to Lady- Day.	1	6	—	—	—	12
Knight's Bridge Chappel C.	2	50 12	—	—	—	62
Lambeth in Surry C. —	1	16	—	60	—	76
St. Laurence Pountney C.	2	50 50	114 41	53 40	—	348
* St. Leonard Shoreditch Boys Sch. erected 1705. and Girls Sch. 1709. C.	2	52 34	258 72	7 54	—	496
St. Margaret Westminster	2	80 50	294	—	181	605
Cloath'd in Blue, the Boys set up 1688, the Girls 1714.	2	60 35	1459	928	282	667
In the same Parish, C. in Grey, and M. the Boys set up 1698, —	—	—	—	—	—	—
	26	605 357	1459	928	282	667
						3690

CHARITY SCHOOLS  
in the Parishes of

NAME OF SCHOOL	19		BOYS		GIRLS		Boys putt out since setting up of the School to Apprentices, Services, or taken out by friends	Girls putt out since setting up of the School to Apprentices, Services, or taken out by friends	No of Children educated in the Schools including those now in them
	Boys	Girls	Boys	Girls	Boys	Girls			
St. Martin in the Fields 1699 C. in these Schools 55 Girls are M. and one third Part of the Boys are daily employed in useful Labour, so that the whole School works 5 Days in a Week, by Rotation.	3101	51	462	—	154	—	768		
St. Mary le Bon 1715 C.	112	—	18	—	—	—	30		
*St. Mary atlington 1710 C.	226	17	46	18	14	15	136		
*St. Mary Magdalen Ber- mondsey, Boys 1712, Girls 1723 C.	250	20	111 See 3	85	3	46	323		
St. Mary Overeas, alias St. Saviour Southwark C.	260	50	—	—	—	206	316		
St. Mary Rotherhithe C. In the same Parish, The Parish Children of both Sexes are under the Care of a Milliner, and a Nurse, since 1713, C. M. and W. at the Charge of 12 a Week each Child, on the Parish, except the Article of Cloathing.	120	—	20	—	—	—	40		
St. Mary le Strand 1704 C.	116	—	56	13	—	—	83		
*St. Mary W hitechapel 1705 C.	260	40	111 See 3	202	85	134	540		
Mile End, Old Town, 2 set up 1723 C.	122	10	8	—	—	1	41		
Newington Butts Surrey —	132	—	—	—	—	—	32		
Norton Folgate —	160	—	—	—	—	—	60		
This School was set up 1698, and has been very useful as a Nursery to the Neighbouring Charity Schools —	—	—	—	—	—	—	—		
*St. Olave Old Jewry, and St. Martin's Iron- monger Lane, set up 1717, C.	130	—	17	47	—	—	94		
St. Olave Southwark C. —	1—	60	—	—	45	—	105		
St. Paul Covent Garden — Boys 1701. Girls 1712.	230	30	111 See 3	5	—	30	178		
St. Paul Shadwell Boys 1699. Girls 1712. C. —	250	60	111 See 3	155	54	153	546		
Poplar Chappel in Step- ney, C. 1711. —	230	20	34	—	18	2	104		
*Queen Hithe Ward, set up 1717. 1pt. Cl. —	132	20	25	32	3	44	156		
Ratcliff Hamlet Stepney — Boys 1710. Girls 1723. —	235	25	100	—	10	—	170		
C 2	29691	383	1232	557	223	781	3867		

## CHARITY-SCHOOLS

in the Parishes of

Note. The Trustees of some of the Schools have thought fit to lessen the Number of Children, that the rest might be entirely supported; which is the Reason the Number now taught, is short of what it was formerly.

Boys put out to Appren. 7139

To Services, &c. 2366

10 Services, Ltd. 3388  
**Girls put out to Appren.** 1383

To Services, Ch. 3873

Total of Children put to Apprenticeships and Services, or taken out by Friends ; of which 356 are gone to See, out of 26 Schools.

N. B. *AN*

DO. N. B. All the Schools abovementioned, have been set up since 1697. except that belonging to the New-Church in St. Margaret Westminster, now known by the Name of the BLUE-COAT-SCHOOL, which was set up Lady-day 1688, for 50 Boys; and the School at NORTON FOLGATE, erected 1691, for 60 Boys.

¶ The great Benefit accruing to the Publick by the Progress of the Charity-Schools, is manifest from the Number of Poor Children Educated in them; and therefore the Masters and Mistresses of the respective Schools, or any other Persons to whose Hands this Aecount may come, are desired to signify to the Printer hereof any Mistakes which they observe in the Number of Children put out to Apprenticeships or Services, in order to their being corrected in the next Edition.

Note, Where the Number of Children put out were not distinguished whether to Apprenticeships or Services, they are inserted in the Column of Apprentices.



The

The Number of *Charity-Schools* in each  
County of *England and Wales*; with the Number of  
Children taught in them, according to the best  
Information that has been given to the Publisher  
hereof, is as follows:

	Sch.	Boys.	Girls.		Sch.	Boys.	Girls.
Anglesey	31	40	39	Lincolnsire	91	1164	90
Bedfordsire	34	345	57	Meridenshire	2	40	25
Berkshire	59	807	140	Middlesex	29	410	222
Brocknocksire	6	82	47	Monmouthsire	7	104	10
Buckinghamshire	57	689	46	Montgomerysire	6	76	16
Cambridgesire	36	673	124	Norfolk	34	570	223
Cardigansire	1	10	1	Northamptonshire	47	508	143
Carmarthensire	11	121	4	Northumbersire	10	430	40
Cannershire	3	35	20	Nottinghamshire	30	252	28
Cheshire	17	124	66	Oxfordsire	27	366	106
Cornwall	13	72	34	Pembroke	25	184	41
Cumberland	6	160	30	Radfordsire	3	60	—
Denbighshire	5	100	3	Rextonsire	6	32	12
Derbysire	18	274	51	Shropshire	22	373	37
Devonsire	41	679	235	Somersetsire	33	582	90
Dorsetsire	13	117	29	Staffordsire	14	230	88
Durham	12	276	20	Suffolk	40	600	140
Essex	37	498	178	Surry	29	546	144
Flintshire	1	60	—	Sussex	23	512	60
Glamorgansire	6	50	—	Warwicksire	36	385	165
Gloucestersire	60	940	100	Westmoreland	1	16	10
Hampshire	39	541	112	Wiltsire	37	736	57
Herefordsire	29	468	79	Worcestersire	38	612	100
Hertfordsire	38	652	120	Torksire	54	893	191
Huntingdonshire	25	282	20		—	—	—
Kent	62	968	315	Brought forward	640	9681	2038
Lancastersire	21	311	31		584	9825	1877
Leicestersire	36	451	30		—	—	—
	689	9825	1877		329	9506	3915

*A Summary View of the CHARITY-SCHOOLS in  
Great-Britain and Ireland.*

	<i>Sch.</i>	<i>Boys</i>	<i>Girls</i>
At <i>L O N D O N</i> , —————	192	3198	1966
In other Parts of <i>South Britain</i> , —————	1329	19506	3915
In <i>North Britain</i> , by the Account formerly published, —————	103	2750	936
In <i>I R E L A N D</i> , by the Account last published —————	168	2406	600
Total of Schools —————	1732	27860	7417
Boys and Girls now taught in those Schools			35277

April 1732. Note. Where the Number of Children have been signified to the Publisher of this Account, without distinguishing the Sexes, they appear in the Column of Boys.

Note also, There are about 200 Schools included in the foregoing Account, without signifying the Number of Children taught; concerning which, the Report has generally been, That all the poor Children in the neighbourhood are taught in them. But the Publisher hereof would be very thankful for a more particular Information.

There having sometimes happened much Difficulty in obtaining a Legacy given to the Charity-Schools, by reason of some Defect in expressing such Bequest; it seems convenient to set down how such Legacy may be so expressed, as to prevent any Scruple about Paying it; which may be done in this Manner, viz.

**I** **ITEM** I A. B. do give and bequeath unto **G. H.** of the Sum of Pounds, to the Intend, and on Trust, that he do pay the same to the Treasurers for the Time being of the Charity-School, for Teaching [poor Children, or poor Boys, or poor Girls,] to Read, &c. in the Parish of in the City of or in the County for the Use of the said School.

1730

[ 25 ]

## No. II.

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A Collection of Sermons preached at the Anniversary Meetings of the Charity Children in and about London and Westminster, from 1704, to 1728 inclusive	5	5
The		

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	d.	l. s. d.
Discourse concerning Baptismal and Spiritual Regeneration	3	1
Pastoral Advice to a Young Person before Confirmation	3	1
Pastoral Advice after Confirmation	2	12 6
Serious Address to Godfathers and Godmothers	2	12 6
Lessons for Children, Historical and Practical	4	1 8
Wall's Conference about Infant-Baptism	4	1 8
An Account of the chief Truths of the Chris- tian Religion, explained to the meanest Ca- pacity, by way of Question and Answer	2	12 6
The Excellent Daughter, a Sermon	3	1

### The Holy Communion.

<b>A</b> rchbishop Tillotson's Perswasive to fre- quent Communion	3	1	
The Reasonable Communicant: Or, an Ex- planation of the Doctrine of the Sacrament of the Lord's Supper in all its Parts, from the Communion Service	3	1	
The Sacrament of the Lord's Supper explain'd to the meanest Capacity in a Dialogue	3	1	
Asheton's Exhortation to the Holy Communion	2	10 6	
Answer to Excuses for not coming to the Sa- crament	3	1	
Prayers before, at, and after Receiving the Sacrament	6	2 3	
A Companion to the Altar	4	1 5	

### Christian Doctrine and Practice.

<b>P</b> astoral Letter from a Minister to his Pa- rishioners	1	—	6 6
Pastoral Advices in order to Eternal Life	3	—	16
Christian Monitor	3	1	
The Christian's Way to Heaven	1	—	6 6
Conditions of obtaining Salvation by Jesus Christ	2	—	12 6
Bp. Kidder concerning Sins of Infirmitiy	3	1	

Dr.

	Single.	Hundred.		
	d.	l.	s.	d.
Dr. Lucas's Influence of Conversation	2	—	12	6
A Regular Method of Governing a Family	3	—	16	1
The Way of living in a Method and by Rule, or a regular Way of Employing our Time	2	—	12	6
Several Hundred Texts of Scripture, proving our Lord Jesus Christ is the most High God	6			
Sermon before the Society for Propagating the Gospel	6			
Sermon before the Societies for Reformation of Manners	6			
Catholick Christianity : or, an Essay towards lessening the Number of Controversies a- mong Christians	6			
An Impartial Examination and full Confuta- tion of the Argument brought by Mr. Woul- fen's pretended Rabbi, against the Truth of our Saviour's Resurrection	2	—	14	

### Concerning Particular Duties.

Bishop Beveridge on the Nature and Neces- sity of Restitution	3	1	
Husbandman's Manual	3	1	
A Present for Servants	4	1	8
The Soldiers Monitor	4	1	8
The Seaman's Monitor	4	1	8
Kind Caution to Watermen	1	—	6
Advice to Grand Juries, Constables, Church- Wardens	3	1	
Oath of a Constable, and Obligation he is under	1	—	4
Admonitions and Cautions to discharged Debtors, by Mr. Drew	2	—	12
Motives and Encouragements to bear Affic- tions patiently	2	—	12
Bp. of London's Two Letters concerning the Instruction of Negroes	6		
The Duty of paying Custom, and the Sin- fulness of Importing Goods clandestinely ; and of Buying the Goods so Imported	3	1	

The

Single.      Hundred.

d.      l.      s.      d.

The Duty of Reproof	2	1	2	6
The Duty and Pleasure of Praise and Thanksgivings, by the Revd. Mr. Scott	2	1	2	6

**Common Vices.**

Bishop of St. Asaph against Swearing	3	1	2	6
Bishop Gibson's Admonition against profane and Common Swearing	2	1	2	6
Kind Caution to Profane Swearers	1	—	0	0
Dr. Wells against Swearing	1	—	0	0
Dr. Woodward against profane Language, &c.	1	—	0	0
Baseness and Perniciousness of the Sin of Slander and Backbiting	3	1	2	6
Against Gaming	1	—	0	0
A Dissuasive from the Sin of Drunkenness	1	—	0	0
Rebuke to the Sin of Uncleanliness	1	—	0	0
Exercise against Lying	1	—	0	0
The Publick House-keeper's Monitor	3	1	2	6
A Dissuasive from Perjury, and Subornation of Perjury	3	1	2	6

**Charity-Schools and Work-Houses.**

Methods used for erecting Charity Schools	2	—	12	6
Sermons and Accounts of Schools in 1700.	12	—	0	0
Exhortation to Parents, in Relation to their Children, educated in the Charity Schools	2	—	12	6
Bp. of London's Directions to the Masters and Mistresses of the Charity Schools	3	—	0	0
Prayers for the Use of Charity Schools	1	—	6	6
Prayers for Apprentices going out of Charity Schools	1	—	6	6
Account of Workhouses for Employing and Maintaining the Poor	14	—	0	0
The Advantage of Employing the Poor in Useful Labour, and Mischief of Idleness, or ill-judg'd Business, by Mr. Johnston of Beverley	3	1	0	0
A Prayer proper to be used in Workhouses	4	—	2	0

Rules

	Single.	Hundred.
	d.	d.
Rules and Orders for the better Government of Charity Schools	1	6

## editions Against Popery, no 2

<b>A</b> rchbishop <i>Tillotson</i> concerning the Hazard of being saved in the Church of <i>Rome</i> —	3	1
Discourse against Transubstantiation —	3	1
St. Paul's Description of his own Religion —	3	1
A Discourse concerning the Laws Ecclesiastical and Civil, made against Heretics by Popes, &c. —	8	1
Short Refutation of Popery —	3	1
Dialogue between a Protestant Minister and a Popish Priest —	4	8
Questions and Answers concerning the Two Religions, that of the Church of <i>England</i> , and that of <i>Rome</i> —	2	12 6
A short Account of the Lives and Sufferings of several Godly Persons, who died in <i>England</i> for the sake of the Gospel, under the Reigns of K. <i>Henry VIII.</i> , and Q. <i>Mary</i> —	6	1
A Seasonable Caveat against Popery —	6	1
The Archbishop of <i>Tunis</i> 's Charitable Address to all that are of the Communion of the Church of <i>Rome</i> —	3	1

Baptismal Hymns  
Hymns and Psalms  
of Christian Scapular  
Bibles and Orders for the  
Consecration of  
the Christian Scapular

Some ACCOUNT of the  
Protestant Mission to the EAST-INDIES.

**I**N August and September 1732, the Society received Letters from the Missionaries and their Correspondents at *Fort St. George* and *Tranquebar*, and among others,

Messrs. *Schultze* and *Sartorius*, British Missionaries at *Fort St. George*, by a Letter dated the 17<sup>th</sup> of August, 1731, signify, That they had received the Society's Letters of the 28<sup>th</sup> of November, 2<sup>d</sup> of December, 3<sup>d</sup> of February, 9<sup>th</sup> and 12<sup>th</sup> of March preceeding, together with the Invoice of Goods sent on Board the *Duke of Cumberland*, for themselves and their Brethren at *Tranquebar*; the last of which was sent by them, as directed, by the first Opportunity: That the Packets of Books for *Fort St. George* and *Bengal* were safely deliver'd: That the Supply in Silver and other Necessaries, with Books sent by Order of the Society for the Service of the Mission, were very acceptable to them; that the English Mission at *Fort St. George* continues much in the same State as it was last Year, under the good Providence of GOD.

THAT their Brethren at *Tranquebar* are all in good Health; performing their Duty in whatever may tend to the Enlargement of the Kingdom of Christ.

THE  
Rules

THE Missionaries, by another Letter from Fort St. George, dated the 25<sup>th</sup> of January, add, That having surmounted the Trouble of learning the two Languages of *Malabar* and *Portuguese*, they now perform their Duty alternatively, by preaching the Holy Gospel every Sunday; that the Boys in the Christian *Malabar*ian School already give the best Proofs of their Proficiency in Learning; and Mr. *Sartorius*, whose Province it is to catechise them every Morning, is exceedingly satisfy'd with the ready Answers they gave about the Truths of the Gospel; that besides the *Malabar*ian School, they have found themselves obliged to make a Beginning of one in *Portuguese*, where they now have 6 Boys, who in a very short time have made such a good Progress in Learning as will answer their Expectations, so as to be serviceable on any Occasion that may be hereafter offer'd, by the Favour of the Honourable Company, or to the Mission itself, which will always stand in need of good School-Masters and Catechists, in a Country where such are rarely to be found.

THAT the Congregation, from the Beginning of the Mission to the End of the Year 1731, is now encreased to 224 People, including 18 christen'd last Year; that these meet together every Sunday in the open Hall of the Mission-House, which, when they all come together, is too narrow to receive them; that their Distress in that respect gives them not a little Concern how to find out a Remedy; but they hope God Almighty in his Goodness, on which they wholly rely, will point out to the Honourable Society, the best

means of assisting them in that respect: That by the good Providence of God, the Mission at *Fort St. George* is now so far established, as to be easily carried on by two Missionaries; but in Care of Mortality, they think it would be a prudent Caution to send two more Missionaries; and the sooner the better; because in the first Year they have Business enough to employ them, in learning the Languages absolutely necessary to qualify a Missionary for the Conversion of the Heathen; and when that is done, they may be enabled to go farther, with Leave of the Society, to propagate the Gospel in other Settlements of the *British* Nation.

Mr. *John Anthony Sartorius*, by a separate Letter in *Latin*, dated at *Madras*, 8 February, 1731-2. signifies, That he has been employ'd about eight Months past with the Boys in the *Malabarick* School, and soon after began to preach to the People, which he pursues with Care and Diligence, in daily catechising and instructing the Children in the Christian Religion; and every other Sunday and *Wednesday* in preaching, in the *Malabarick* and *Portuguese* Tongues, to the new Converts from Heathenism; that besides their ordinary Labours, and the domestick Care of the Mission, he sometimes confers with the *Gentiles* in the adjacent Villages and Suburbs of *Madras*, concerning God, and Divine Things, endeavouring to confute their Idolatry, and to invite them to the Knowledge of *Jesus Christ*; that they being enlightened by the Rays of Divine Truth, may acknowledge their Maker and Redeemer, be converted to him, and by that means be saved.

THAT

THAT their Correspondence with the Reverend Missionaries at *Tranquebar*, has hitherto remain'd inviolable, and is strengthen'd by a frequent Intercourse of Letters, by mutual Prayers to God, and communicating their Advices to each other; that a few Days ago, *viz.* on the 5<sup>th</sup> of February, the Reverend Messrs. *Boße* and *Walter* came thither, to stay some time amongst them, and afterwards to return to *Tranquebar*; that they are assured that this Journey will not prove unprofitable, but for the Advantage of the English and Danish Mission.

Mr. *Robert Winch*, Chaplain at *Fort St. George*, by a Letter dated the 1<sup>st</sup> and 8<sup>th</sup> of February, writes, that the Ballance of the Society's Cash in the Church Stock there the 1<sup>st</sup> of November, 1731. was 1146 *Pagodas*, 15 *Fannam*, 36 *Kas*, (458 Pounds, 8 Shill. Sterling) and \* wishes he could have answer'd the Desire of the Society, in keeping up the Interest at 7 per Cent. but it could not be done, the Vestry having brought down all Interest to 5.

Messrs. *Robert Winch*, *Nathanael Turner*, *George Torriano*, *Nicholas Morse*, and *Charles Peers*, the Society's English Correspondents at *Fort St. George*, in a joint Letter, dated the 8<sup>th</sup> of February, 1731. write, That the Money and every thing else consigned to them, had been received, and applied according to the Orders of the Society.

**E 2** **AN**

\* *Note*, The Interest of the Society's Cash in the Church-Stock, is design'd for the Support of the Mission upon extraordinary Occasions.

AN eminent Merchant at Fort William in Bengal, by a Letter dated the 3<sup>d</sup> of January, 1731-2. thanks the Society for their Letter of the 6<sup>th</sup> of March, 1730-1. and the Packet of Books accompanying it; that their Charity School-House at Calcutta is now finish'd, and is an handsome spacious Building, which he hopes may answer the use it is designed for, at least he shall contribute all he can towards it: That there are 8 Boys on the Foundation, and about 40 other Scholars. That he has enquired into the Originals of the Nations and Customs round about him, but has had such different Accounts, that he could form but little Judgment from them; but as to the *Gashmeers*, they are a peculiar People, and by many believed to be Part of the dispersed *Jews*, they having *Solomon* on Record among them.

Mr. Gervas Bellamy, Chaplain at Bengal, by a Letter dated 24 of February, 1731-2. thanks the Society for their Letter and Packet of Books by the last Ships: that a very handsome and commodious Edifice is erected there for a Charity School, in which 8 Boys are maintained and cloathed after the Manner of the *Blue-coat* Boys in *Christ's Hospital*. That it is design'd to be enlarged, when their Stock will admit of it, the Progress of which shall be communicated to the Society in due Season; that some time ago, *Patre Aquiare*, a Franciscan Mendicant, brought up at *Goa*, on the Coast of *Malabar*, arrived there, and applied himself to him as Chaplain, signifying his great desire to embrace the Protestant Religion; upon which I acquainted the Governor with it, who told him, If the said *Aquicare*

are would take the Oaths proper upon such an Occasion, he should meet with suitable Encouragement, which accordingly he did, and receives out of the Church Money, 30 Rupees per Month for his Subsistence.

Messrs. *Nicolas Dal, Martinus Bosse, Christopher Frederic Preffier, Christopher Theodor. Walther, Andreas Worm, and Samuel Theopb. Ricksteig*, Danish Missionaries at *Tranquebar*, in a joint Letter in Latin, dated the 31<sup>st</sup> of December 1731. signify that *October* preceeding, they received the Money, and other Particulars specified in the Invoice, design'd for the Mission at *Tranquebar*: That, favour'd with the divine Assistance, they continue to this Day to Plant and to Water, according to the Duty of their Calling, both in the Church and among the Heathen; and the Number of Proselytes for the Year 1731. increased 239, of whom 182 belong to the City of *Tranquebar*, and 57 to the Kingdom of *Tanjour*; That the Persecutions from the *Roman* Zealots this Year in the City of *Tanjour*, has proceeded even to the Slaughter of their Catechist in the Country, which has struck great Terror into the Converts, and put a stop to the Course of the Gospel, by the Adversaries destroying the Catechist, in order more easily to reduce their Flock under the Captivity of the *Roman* See; and tho' sometimes, Things seem a little pacified, yet the Missionaries have always a Fear of Treachery and Sedition; but God, by his Wisdom, can turn many Mischiefs to the Advantage of his Church and the *Gentiles*.

THAT

THAT they take the same Care of Affairs relating to their Brethren at Madras, as of their own: That *Engch*, one of their School-Masters, is gone to officiate at Madras for this Year: and the beginning of next Year, God willing, two of their Missionaries are appointed to go to Madras, to confirm their mutual Friendship: That their Engraver has been hitherto employed in making Steel Types, for the *Warugian* or *Telungian* Printer, which he hopes may be finished next Year: That nothing worthy of Notice has come to their Knowledge, concerning the *St. Thomas Christians* inhabiting about *Cochin*, on the Coast of *Malabar*, except what was Published by the celebrated Authors *Dr. Geddes* and *La Croix* in their Books, though they have written several Letters for some Years past: That it is very difficult to know what Things are doing in the neighbouring Provinces, because of the want of Messengers, and a Commerce by Letters. That they some time since, sent a Letter in the *Syrian Tamulic*, to the Bishop of *Mar St. Thomas*, now deceased; but that good Man, for what Reason they knew not, directed his Answer to Professor *Schaaf* at *Leyden*, and committed to him the Care of answering them, because he did not understand their *Tamulic*; from whence they observe, that their *Tamulic* or *Malabarick* Bibles, can be of no Use there, as they hoped: It is probable, that the Remembrance of the Disturbances formerly occasioned by the Jesuits under their Leader, *Meneze*, *Archbishop of Goa*, might keep the Prelate of that Church always in doubt, and fear of new Disturbances, and discourage him from a Correspondence

TANT

dence with them. But if hereafter, by direction of Divine Providence, an Opportunity should offer of promoting the Good of that Church, a thing they have hitherto carefully sought for, the Society shall be acquainted with it. That this Year, they received from a Dutch Minister, a Manuscript Portuguese Translation of the Old Testament, which when they were about to put into the Press, their European Printer died, by which Means, the Impression goes on but slowly. They refer to their ordinary Diary for an Explanation of other Particulars, and conclude with Wishes, that God may fill all the Kingdoms of the World, with the Glory of his beloved Son, and bless the Endeavours and Counsels of the Society to that end.

~~more than any other~~ ~~and the Court of Directors has~~ ~~more than any other~~ ~~and the Court of Directors has~~  
 THE Society have sent Answers to all these Letters by the *Britannia*, Captain *Caleb Grandtham*; and the *Dagger*, Captain *Williamson*: in the former of which, the Foreign Silver, consisting of 3470 Quunces, and other Things desired by the Missionaries were Shipp'd, amounting in Value to about 1000 Pound Sterling, on Account of the Society, Mr. *Zeigenhagen*, and Professor *Frank at Hall*, or Benefactions through their Hands; which have been all ensured, for fear of Accidents; and the Court of Directors of the *East-India Company*, have been pleased to allow both the Foreign Silver, and other Things contain'd in 13 Chests and Boxes, to be sent Freight-free, as usual.

WHAT the Missionaries desired of an Enlargement of their Number, in case of Mortality, is in good measure complied with, by sending the Reverend Mr. *John Ernest Geister* last Year, who could

could not be arrived when the last Letters  
came away; but there is no Reason to doubt  
of his being ere now happily arrived at Ma-  
dras, of which you will have heard before

The other Article of moment mentioned in the Missionaries Letters from Madras, concerning the Straitness of the Mission-House there, to receive the Converts to Christianity, has been considered by the Society, and made part of their Memorial this Year to the Court of Directors, to desire leave to build a Church and two School-Houses at Madras: and to render the Granting of it more effectual, the Society deputed a Committee of their Members to attend the Directors at presenting of it; and though the Court have deferred giving their Answer to it, 'till they can hear from Fort St. George, the Society hope it may not be the less favourable in the End, since they could not have undertaken it this Year if they had obtained leave, for want of Estimates of the Charge and Dimensions, &c. but chiefly of a Fund, which they hope Providence will enable them to obtain, when they have leave to apply it to that Purpose.



N<sup>o</sup>. IV.

*An ABSTRACT of the Proceedings  
of the Society for Promoting Christian  
Knowledge, for the Year 1732.*

THE Subscribing and Corresponding Members of the SOCIETY in Great Britain and Foreign Parts, are generally upwards of 450: to which were added in the Year 1732, 10 Subscribing, and 16 Corresponding Members.

*Books presented to the Society.*

96 Dr. Worthington's *System of Christian Doctrine*, presented by his Son.

500 Mr. Dean Berkeley's Sermon before the Incorporated Society for the Propagation of the Gospel in Foreign Parts, by the said Society.

100 *Importance of a Religious Education consider'd*, by Mr. Dixon.

696

*Books and Papers bought and printed  
by Order of the Society.*

1000 Dr. Stebbing's Sermon at St. Sepulchre's.

1000 *Accounts of the Charity-Schools*, annexed to the said Sermon.

2000 Brought forward.  
 3000 *Account of the Sufferings of the Persecuted Protestants in the Archbischoprick of Salzburg.*  
 500 Circular Letters in favour of the Salzburg Exiles.  
 464 Bound and Stitch'd Books for the Society's Store.  
 200 *Account of Work-Houses*, the 2d. Edition.  
 2000 Extract of a Letter from Mr. Urlsperger at Augsburg, giving some Account of the Salzburg Exiles.  
 25 *Seasonable Caveat against Popery.*

8189

*Packets sent to Subscribing and Corresponding Members.*

100 General Packets.  
 28 Extraordinary Packets, from 5 Shillings to 5 Pounds Value.  
 130 Packets at the desire of several Members, consisting of  
 258      667 Bibles.  
 877 Common Prayer Books.  
 161 New Testaments.  
 1802 Bound Books.  
 12777 Small Tracts.

Making in all 16284.

*Casual*

*Casual Benefactions to the General Designs  
of the Society from the 19th of Febru-  
ary, 1731-2, to the 17th of February  
1732-3, when the Society's Accounts  
were last Audited, were as follows.*

	l. s. d.
A Legacy left to the Society by the late Bishop of Chichester, Dr. Waddington.	20 00 0
A Benefaction of a Guinea from the Reverend Mr. Green at Derby, at his Admission as a subscribing Member.	1 10
Two Guineas from Sir Francis Boynton, Bart.	2 00 0
A Guinea from Mr. Alderman Davis, at Be- verley.	1 10
Half a Guinea, from a Lady desiring to be un- known, by the Rev. Mr. Green of Derby.	0 10 6
Ten Pounds from Henry Lowther, Esq; Principal of Surat, by Sir William Lowther, Bart.	10 00
Twenty Pounds from a Member of the So- ciety, desiring to be unknown, by the Hands of Sir John Philipps, Bart.	20 00
Two Pounds, Eleven Shillings and Nine Pence, from the Reverend Mr. Cookson at Leeds, by the Hands of Mr. Henry Newman.	2 11 9
A Guinea, from the Reverend Mr. Drake, at Great Oakley.	1 10
One Pound, Sixteen Shillings and Four Pence, from the Reverend Mr. Salwey, at Richard's Castle, Salop.	1 16 4
Two Guineas, from John Blackbourne, Esq; of Orford, near Warrington, Lancashire.	2 20
Five Guineas, from the Reverend Mr. Newte, at Tiverton, Devon, by the Hands of Mr. Newman.	5 50
	67 10 7

	l. s. d.
Brought forward —	67 10 7
A Benefaction of a Guinea, from the Reverend Mr. Woods, at <i>Cotstock, Nottinghamshire.</i> —	1 1 0
A Guinea, from the Reverend Mr. Bradford, in <i>Devonshire.</i> —	1 1 0
Five Shillings, from the Reverend Mr. <i>Mease</i> at <i>Beverley.</i> —	0 5 0
Another of Five Shillings, from the Reverend Mr. <i>Stavely</i> , of the same Place. —	0 5 0
Two Guineas, from — <i>Beddingfield, Esq; of the Temple, London</i> , by the Hands of Sir <i>John Philipps, Bart.</i> —	2 2 0
Twenty five Pounds, from <i>William Belitba, Esq;</i> by the Hands of Sir <i>J. Philipps.</i> —	25 0 0
A Guinea, from the Reverend Mr. <i>Hamelot</i> , of <i>Ashford.</i> —	1 0 0
A Guinea, from the Rev. Dr. <i>Vernon</i> , Rector of <i>St. George, Bloomsbury</i> , at his Admission as a Subscribing Member. —	1 1 0
A Guinea, from the Reverend Mr. <i>Stanley</i> , Rector of <i>Hadham, Hertfordshire</i> , at his Admission as a Subscribing Member. —	1 1 0
A Guinea, from the Reverend Mr. <i>Parry</i> , at <i>Shipston upon Stour, Worcestershire.</i> —	1 1 0
Two Guineas, from <i>John Blomefield, Esq;</i> at <i>Little Stoneham, Suffolk.</i> —	2 2 0
A Guinea, from <i>William Chapman, Esq;</i> at the same Place. —	1 1 0
A Person desiring to be unknown, remitted to Sir <i>John Philipps</i> , by Mr. <i>Alderman Carryl</i> at <i>Glocester</i> , Five Guineas. —	5 5 0

Bene-

*Benefactions to the Protestant Mission to  
the  
EAST-INDIA.*

<b>A</b> Legacy from Mrs. <i>Mary Longdon</i> of Brad-	5	00
<i>ford, Wiltshire.</i>		
Person desiring to be unknown, by the Hands	1	00
<i>A</i> of Mr. <i>Newman.</i>		
Another Person unknown, by Bill on Mr. <i>Eu-</i>	5	8
<i>sebius Sweet</i>		
Arrears in Part of Rent on a Farm at <i>Friskney</i>	10	00
in <i>Lincolnshire</i> , sold for the Benefit of the		
Mission, by Appointment of the late Reve-		
rend Mr. <i>Brocklesby</i> , in his Will		
<i>Jenkin Thomas Philipps</i> , Esq; by the Hands of	3	00
<i>Mr. Newman</i>		
A Gentlewoman desiring to be unknown, by the	10	00
Hands of the Reverend Mr. <i>Pauncefoot</i> .		
<i>Mr. Thomas Saffin</i> , Merchant in <i>Exeter</i> .	20	00
	<i>l. s. d.</i>	
<i>Mrs. Gibb</i> of <i>Bristol</i>	5	00
<i>The Rev. Mr. John Gibb</i> , by Bill	2	00
<i>The Rev. Mr. William Cary</i> , at <i>Bri-</i>		
<i>stol</i> , collected from several of his	58	12
<i>Friends</i>		6
		65 12 6
<i>The Rev. Mr. George Burgbope</i> , of	5	00
<i>Burton Agnes</i>		
<i>The Rev. Mr. George Fenwick</i> , the		
Benefactions of <i>Lady Hatton</i> , him-	17	9
self, and Friends		
A Lady unknown, by Mr. <i>Fenwick</i>	1	0
<i>Mrs. Green</i> at <i>Westminster</i> , by Mr.	5	0
<i>Newman.</i>		
		28 15 0
		196 14 8

HERE

HERE it is proper thankfully to acknowledge, that very liberal Benefactions have been sent from *Germany* to the Mission, through the Hands of the Reverend Mr. Professor *Franck*, of *Hall*.

### *Benefaction to the Arabick Impressions.*

Mr. Thomas Saffin, Merchant at Exeter — 25 00

For all which BENEFACTIONS, the charitable  
Contributors, both known and unknown, are  
hereby desired to accept the Thanks of the  
SOCIETY.

# **F I N I S.**



21. A

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SERMONS Preached at the Anniversary Meetings  
of the CHARITY-SCHOOLS in London.

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1. **A** SERMON preached in the Parish-Church of St. Andrew's Holborn, June 8. 1704. By *Richard Willis*, D. D. Dean of Lincoln, now Lord Bishop of Winchester.
2. A Sermon preached at St. Sepulchre's, May 31. 1705. By *George Stanhope*, D. D. Dean of Canterbury.
3. A Sermon preached May 16. 1706. By *Wbts Kennet*, D. D. Archdeacon of Huntingdon, since Lord Bishop of Peterborough.
4. A Sermon preached June 5. 1707. By *Francis Gaffrell*, D. D. Canon of Christ-Church, since Lord Bishop of Chester.
5. A Sermon preached May 27. 1708. By *Robert Moss*, D. D. Preacher at Gray's-Inn, since Dean of Ely.
6. A Sermon preached June 6. 1709. By *Samuel Bradford*, D. D. late Lord Bishop of Rochester.
7. A Sermon preached June 1. 1710. By *George Smalridge*, D. D. since Lord Bishop of Bristol, and Dean of Christ-Church, Oxon.
8. A Sermon preached May 24. 1711. By *Andrew Snape*, D. D. now Provost of King's College, Cambridge.
9. A Sermon preached June 12. 1712. By *George Lord Willoughby de Broke*, since Dean of Windsor.
10. A Sermon preached May 28. 1713. By *William Lord Bishop of Chester*, since Lord Archbishop of York.
11. A Sermon preached May 20. 1714. By *John*, Lord Bishop of London.
12. A Sermon preached June 9. 1715. By *William*, Lord Bishop of Lincoln, now Archbishop of Canterbury.
13. A Sermon preached July 24. 1716. By *Edward*, Lord Bishop of Lincoln, now Bishop of London.
14. A Sermon preached June 13. 1717. By *William*, Lord Bishop of Salisbury, late Bishop of Durham.
15. A Sermon preached June 5. 1718. By *William Lupton*, D. D. Preacher to the Honourable Society of Lincoln's-Inn, and Prebendary of Durham.
16. A Sermon preached May 21. 1719. By *Thomas Sherlock*, D. D. Dean of Chester, and Master of the Temple, now Lord Bishop of Bangor.
17. A Sermon preached June 9. 1720. By *James Knight*, D. D. Vicar of St. Sepulchre's, London.
18. A Sermon preached June 1. 1721. By *Nathaniel Maribal*, D. D. Chaplain in Ordinary to His Majesty.
19. A Sermon preached May 17. 1722. By *Hugh*, Lord Bishop of Bristol, now Lord Primate of Ireland.
20. A Sermon preached June 6. 1723. By *Daniel Waterland*, D. D. Chaplain in Ordinary to His Majesty.

## SERMONS Printed by J. DOWNING.

21. A Sermon preached May 28. 1724. By *Thomas, Lord Bishop of Sodor and Man.*
22. A Sermon preached May 20. 1725. By *William Berriman, D. D. Rector of St. Andrew's Undercroft, since Fellow of Eton.*
23. A Sermon preached June 2. 1726. By *Thomas Mangay, D. D. Prebendary of Durham.*
24. A Sermon preached May 25. 1727. By *Joseph Watson, D. D. Rector of St. Stephen Walbrook.*
25. A Sermon preached June 13. 1728. By *Thomas Talden, D. D. Prebendary of Chulmleigh in Devon.*
26. A Sermon preached April 10. 1729. By *John Rogers, D. D. Chaplain in Ordinary to His Majesty.*
27. A Sermon preached April 2. 1730. By *Samuel, Lord Bishop of Chester.*
28. A Sermon preached April 29. 1731. By *Joseph, Lord Bishop of Gloucester.*
29. A Sermon preached April 20. 1732. By *Henry Stobbing, D. D. Chaplain in Ordinary to His Majesty, and Preacher to the Honourable Society of Grays-Inn.*
30. A Sermon preached April 5. 1733. By *Robert, Lord Bishop of Peterborough.*

